ADVENTURES IN FAITH IN FOREIGN LANDS

EDWARD LEIGH PELL

CENTENARY MISSION STUDY

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ADVENTURES IN FAITH IN FOREIGN LANDS

A Glance at the Salient Events in the History of Southern Methodist Missions

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BY

EDWARD LEIGH PELL

Author of "Our Troublesome Religious Questions," Etc.

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PREFACE

In writing this book I have had in mind, not a comprehensive history, but rather a suggestive sketch that would contain sufficient information to give it permanent inspirational value. This limitation, together with the physical limitations of the volume, necessitated leaving out many things of general interest. There is no mention, for instance, of living missionaries, except a few who had a hand in the foundation work of their respective missions, nor have I tried to give fitting recognition or praise to the work or character of the foundation builders, except in rare instances where the general aim of the book seemed to demand it. I do not think, however, that I have omitted anything that is essential to my purpose, and I am sure that if our heroes had been consulted about the matter they would have preferred a simple book of praiseworthy achievements to any book of praise that might be written in their honor.

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INTRODUCTION

The General Aim of This Book

Ever since the Great War began the present and the future have pressed so hard upon us that we have been in danger of forgetting that there ever was a past. This indeed would have been a greater calamity than the war itself, for as even this amazingly youthful and self-sufficient generation will admit, it is only what the past means to us that makes the present worth while or the future worth fighting for. Not only have most of our treasures come out of the past, but our instructions for the future and our encouragements to face the future. Moreover, as every one knows, it is only by turning round now and then and running our eyes down the line of the past that we can get our bearings and the course we are to steer into the future.

This will suggest the general aim of this book. We Methodists have reached a new point of departure, and it is of the utmost importance that we should pause and take a good look backward before we venture on our new start forward.

A Specific Aim

But I have also had in mind a specific aim. At this moment American Methodists, by way of celebrating the completion of their first hundred years of organized missionary effort, are taking over a larger sector in the program for the evangelization of the world. It is the biggest thing

that Methodism has ever attempted, and the most thrilling. It kindles the imagination. It fairly tingles in the finger tips. For the first time since we have reached manhood as a church we have accepted a man's job. And we are ready for it. We have had a man's vision and we are ready for it. Already we have stripped for the task.

But as is usual in facing a great opportunity we are also facing a grave peril. We are in danger of missing our way. We are in danger of forgetting that the outcome of this great Centenary Movement is going to depend not upon the depth of our enthusiasm so much as upon the height of our aim. Already many are asking how much we are going to put into this job. That is not only premature but pathetic. The matter to be settled now is not how much we are going to do, but what we are going to do it for. What shall be our aim? What do we really want to accomplish?

What Shall Be Our Goal?

I have just read an article which suggests as a proper goal a better world to live in. We are asked to evangelize the world for its own sake—for the spread of liberty, democracy, civilization; for our own material and moral benefit; for the development of the things that are worth while to us in this present life. Now this is all very good in a way, and I have no objection to it, provided I am not asked to take it too seriously. Very likely the writer of the article did not mean

just that anyway. Very likely he was thinking of liberty and democracy and all the rest not as aims at all, but only as interesting features to be found along the way to the true goal. But too often one comes upon the idea that these are the things we are to drive at and there is no suggestion of anything beyond them. And that is a very serious matter. If Christ's program for the world is simply or chiefly to make the world a better place to live in, then, so far as we are concerned, it is a very selfish program. It goes no higher than the racial instinct for self-preservation. It is an appeal to look out for number one. At best it is only a pious version of the gospel of the full dinner pail.

Of course the spread of the Good News means the spread of liberty. It has given us about all the liberty we have that is worth while. And of course it means the spread of democracy. All our democracy has come from Jesus. And of course the evangelization of the world will make the world a better place to live in. It will bring the world more and more under the rule of Christ and that means everything worth while. But all this is wide of the mark. We know very well that Jesus did not command his disciples to evangelize the world for the sake of liberty, or democracy, or to make the world a better place to live in. He did not ask them to evangelize the world for any temporal reason whatever. If he had, we

What Jesus Did Not Command

may be sure they would not have attempted it. They were not built for that sort of thing, and they had no heart for it. No professing disciple of Jesus ever showed a heart for it until he ceased to be a true disciple. Who believes to-day that the men who in after years attempted to evangelize the nations for a temporal reason were his real disciples? Who thinks of the conqueror of Mexico as a real disciple? We may persuade moneyed men of the world to take a part in the evangelization of the world for temporal reasons, but if the world is ever evangelized it will be done by men and women who are moved by an eternal reason. Say what one will, there is but one thing that will bring God's people together with flaming hearts and send them forward in a solid phalanx to win the world for Christ. And that is the love of Christ. If we love Christ well enough to obey him, we shall love our fellow men well enough to save them.

The One Thing Needful

This whole movement, I insist, waits upon our hearts. We must love before we can conquer. And a mere sentiment for humanity is not love enough. We must have the love that comes from Him!

It is for this reason that I have tried to tell in these pages the simple story of what the love of Christ has done through Southern Methodism in foreign lands. Whatever else there may be of interest in the story, it is the vision of the love

of a living Christ that we are concerned about just now. If we get that we need have no fear of the outcome of the business before us. We shall go forward and whatever forces may come against us, be they great or be they small, *they shall not pass.*

EDWARD LEIGH PELL.

RICHMOND, VA., October 11, 1918.

GREAT MISSIONARY ADMINISTRATORS.

(1) Bishop A. W. Wilson, (2) Miss M. L. Gibson, (3) Bishop W. R. Lambuth, (4) Bishop Joshua Soule, (5) Rev. W. W. Pinson, (6) Miss Belle Bennett, (7) Mr. John R. Pepper, (8) Mr. J. D. Hamilton, (9) Miss Juliana Hayes.

ADVENTURES IN FAITH IN FOREIGN LANDS

I

EARLY MISSIONARY EFFORTS OF AMERICAN METHODISTS

THE thing that first stirred up the Methodists of America to send the Good News of Christ to the heathen was the strange story of John Stewart. Stewart was an ignorant Virginia Negro who, at the time his story begins (1816), seems to have been doing duty as a drunken nuisance around the little town of Marietta, Ohio. One day he came to himself and fell on his face before God, and when he arose he was amazingly transformed: the worthless sot, along with his violent passion for drink, was gone and a clean servant of God with a flaming passion for Christ stood in his place.

The Strange Story of John Stewart

Tradition has woven many strange stories around this man's remarkable conversion, most of which perhaps are untrue; but of the event itself there can be no sort of doubt. One may question many things about a man who has suddenly turned his face from the south and is facing due north, but one cannot question the fact that he has changed his course. And John Stewart had changed his course as completely as that. He had had a wonderful vision and he had no eyes for anything else. He had a new enthusiasm

and it was boundless. He wanted to carry the Good News of Christ to the ends of the earth. In those days, and indeed for many years afterwards, simple-hearted Negroes seldom passed through a religious crisis without hearing voices. And John's brain was full of voices—apparently the utterances of a God-quickened conscience. There were voices calling him to go, and there was a voice—a very startling voice—that called him in the direction of the Northwest. He did not know what he would find in the Northwest, and he had only a hazy idea of how he could serve Christ when he got there; but it was very clear to his mind that Christ wanted him to go. And one day, when the voices came loud and strong, he dropped his work in the field and went.

A Poor Negro's Passion for Christ

Nobody knew what had become of him until many months afterwards when news came to Marietta that the poor wanderer, who everybody thought had gone crazy, was preaching to the Indians at the Wyandotte Agency and was wonderfully stirring them up with the Good News of Christ. Incredible as it seemed, the report turned out to be true. According to his own story which has come down to us, the Negro had set off through the forests in a northwesterly direction and had held bravely to his course in spite of ice-gorged rivers, tangled thickets and no end of discouragements. One day he came upon a band of Delaware Indians who were preparing

for a war dance. He sang some Negro melodies which charmed them into willing hearers, and then finding that one of their number understood English, he enlisted him as an interpreter and tried to tell them the story of Christ. That night the voices no longer urged him, and concluding that he had fulfilled his mission, he resolved to return home; but the next morning the voices started again and he took up his knapsack and resumed his journey. At length after many hardships he arrived at the Wyandotte Agency on the Upper Sandusky, and here the voices finally ceased. This convinced him that God had called him to tell the Good News to the Wyandottes. He went to see the Government agent and told him his mission, and the agent, impressed by the Negro's evident sincerity and humility, sent him to a fugitive slave named Pointer who had been living with the tribe for many years. Pointer proved to be a bad character, and when Stewart urged him to act as his interpreter stoutly demurred; but Stewart prayed over him until he repented of his sins and after his conversion he became a most willing helper.

The Good Newsamong the Indians

Stewart's first congregation consisted of a lone ancient squaw, but his friendly ways soon won the hearts of the people and many, including a noted chief named Between-the-Logs, were led to Christ under his preaching. Now and then unscrupulous traders, who felt that his teaching

interfered with their plans to exploit the Indians, sought to stir them up against him, but he held on and at last won them so completely that they insisted upon adopting him into their tribe.

A Trumpet Challenge to the Church

This strange story quickly spread to the East and soon Methodist preachers everywhere were stirring up their congregations with it. Subsequent reports from preachers who visited the Agency confirmed the story and furnished new stories of his success to add fuel to the flame. People everywhere were talking about this strangely moved Negro who had gone out alone, without authority or funds, to win the heathen for Christ, while the great Church, of which he was perhaps the humblest member, remained at home content to take no part in the Master's program for the evangelization of heathen peoples. And as they talked the fire burned. To many indeed his act was a stinging rebuke and they could not help feeling the humiliation of it; but to many more it was an irresistible challenge, and they could not but feel the thrill of it. That poor Negro had gone on ahead and blazed a way for his Church, and his heroic act was a trumpet-challenge to the Church to follow. And the Church would have to follow. It could not but choose to follow.

The talk went on until the spring of 1819, and then a little band of heroic leaders got together in New York City and formally accepted the

challenge. This also owed its inception to the act of a layman. This time it was not an humble Negro, but a well-to-do merchant of New York. His name was Gabriel Disosway. Young Disosway became deeply concerned for the salvation of the heathen and began to ask why his church had not organized for the spread of the gospel among them. Methodism, he insisted, should have a general missionary society like the other denominations. Among those whom he approached was Nathan Bangs, a noted Methodist preacher who afterwards became a distinguished historian of the Church. Dr. Bangs immediately fell in with the idea and talked it over with Joshua Soule, another noted Methodist preacher of his time, and the two called together the Methodist preachers then living in the city. The result was the organization in April, 1819, of the Missionary and Bible Society of the Methodist Episcopal Church. This was the first formal recognition of the Church's share of responsibility for the evangelization of the world, and while many years elapsed before the Church actually extended its work to heathen lands, it was then that it definitely committed itself to the missionary program and then that its missionary vision and purpose began to broaden. The missionary history of American Methodism therefore properly begins with that date.

The Challenge Accepted

Methodist Missionary Society Organized 1819

To one who is not familiar with the religious

history of those days it will seem strange that a church which was itself a product of foreign missions should have been so slow to take its place in the great movement for Christ among the heathen, which was the absorbing religious topic of that day. It will seem stranger still when one remembers that the modern missionary movement really began with the Wesleyan revival. It is true that the Moravians were already doing a marvelous work in many heathen lands when that revival began; but it was not until the preaching of Wesley and Whitefield had awakened among Christian people a new sense of the value of the individual soul that Christians generally began to realize their responsibility for all the unsaved, whether at home or abroad, and the desire "to snatch even one brand from the burning became a dominant impulse."*

Methodism a Missionary Enterprise

Methodism itself was from the beginning a missionary enterprise. John Wesley was born and brought up in a missionary atmosphere. One of his father's fondest dreams was to be a missionary to India, and his mother fully shared her husband's spirit and sought to fill her children with missionary zeal. John Wesley himself started life as a missionary to the Indians in Georgia. How did it happen that so many years passed after the revival began before either Wes-

*Encyclopedia Britannica, article on "Missions,"

ley or his followers were moved to take a hand in the work of spreading the gospel in heathen lands?

It is useless to attempt to plaster over the matter. Unquestionably the development of the missionary vision of the early Methodists did not keep pace with the growth of their missionary spirit. Still there were extenuating circumstances and these should not be overlooked. The most important of these is the fact that in the early years of the Wesleyan movement it was not a matter of choice. When Wesley began his revival effort he was as completely under divine guidance as Paul was when he "assayed to go into Bithynia" and the Holy Spirit interfered and sent him on to Europe. He did not have a chance to choose: his work was thrust upon him. If on his return from Georgia he no longer seemed concerned for the Indians, it was not because he was no longer interested in them, but because he was forced to look after matters concerning his own soul. And when these matters were settled he found other work cut out for him. In the materialistic phrase of our day it was cut out by the exigencies of that time. In the Christian phrase of his day it was cut out by the unmistakable leadings of Divine Providence.

The Wesleyan Revival Divinely Guided

Wesley did not belong to that large class of churchmen of his time who reasoned (after a

Early Missionary Spirit Consumed in Home Efforts

certain facetious editor of those frivolous days) that there was too little religion at home to allow any of it to be exported abroad; but he evidently did believe that there was too little of it at home to support any attempt that might be made to send it abroad, and being a practical man he probably saw no reason for attempting a movement until there was something to start from. And certainly a dead church was not an adequate something to start a missionary movement from. If Paul and Barnabas needed the spiritual backing of the church at Antioch, there was hardly any need to hurry missionaries away to foreign lands until something was done to provide a spiritual base at home. Wesley's failure in Georgia did not make him indifferent to the salvation of the heathen, and he had no thought of keeping the gospel fire at home. But he wanted to see the fire kindled first.

But even after the fire had been kindled—after it had grown to a great blaze; after Wesley had built up a society of missionary spirit sufficiently strong to support a great movement in heathen lands—even then nobody seemed to be greatly concerned about making a start. This would seem incredible if we did not happen to know that the Wesleyans had always waited for Wesley to lead the way, and that Wesley's policy from the beginning was to do, not the thing that was needed, but the thing that was needed most. He

had always answered the most urgent call first, and if the first most urgent call from abroad had come from a heathen land no doubt his first foreign missionaries would have been sent to the heathen. But it came from America, and because it was the most urgent call and not because it was from a people who were not heathen, it was answered first. America was settling rapidly and the immigrants were pushing steadily away from the seaboard to the Middle West, far away from all religious opportunities and where they were in danger of relapsing into practical heathenism. And to Wesley they were as lost sheep in the wilderness. If America was to be saved for Christ it was plain that something had to be done and done quickly, and as most of the preachers of the denominations then in America were settled pastors, it was just as plain that Wesley's traveling preachers, who were all footloose and care-free, were the men to do it.

The Wesleyans Answer the Call from America

Thus it happened that Wesley's first foreign mission appeal was for America. That the Wesleyans of that time were not lacking in missionary spirit is indicated by the fact that Wesley's preachers, in response to his appeal in 1769 for funds to send two missionaries—Richard Boardman and Joseph Pilmore—to America, gave out of their unspeakable poverty an average of seven dollars apiece, and that in a day when money was worth many times more than it is now. As a

matter of fact Wesley's preachers were themselves missionaries. They had been thrust out by the Holy Spirit to rescue England from the practical heathenism into which it had fallen, and they were doing for the heathen of England just what other missionaries were doing for the heathen of other lands. It is easy to believe, from what we know of their missionary spirit, that if they had not been divinely drafted into Wesley's home mission army, many of them would have found their way to heathen lands. At any rate that is what many men of their spirit have been doing ever since their day.

First Wesleyan Effort among Heathen

About ten years before Wesley sent his first missionaries to America, Nathaniel Gilbert, speaker of the House of Assembly of Antigua, West Indies, who had been converted under Wesley's preaching while on a visit to England, became concerned for the salvation of his slaves and began to spread the Good News of Christ among them. These slaves had brought their paganism from Africa with them and Gilbert, therefore—by the way, another layman without authority—may be regarded as the first Methodist missionary to actual heathen. His work gradually spread to the neighboring plantations and when he died he left a flourishing Wesleyan Society of about two hundred members. After his death the Society began to decline, but it was held together by the zeal of two pious Negro women until the arrival

of John Baxter, a local Wesleyan preacher who came to the island to ply his trade as a shipwright. On finding the Society, Baxter reported it to Wesley and without waiting for instructions began to devote his spare time to building it up. He had a consuming passion for souls and he not only succeeded in restoring the Society to its former flourishing condition, but won two thousand souls for Christ.

Wesleyan Missionaries in West Indies and Africa

In the meantime the Wesleyans under the direction of Dr. Thomas Coke, who had been put in charge of the missionary work of the Society, were responding to the urgent calls for missionaries that had come from Nova Scotia and Newfoundland. In 1786 Dr. Coke sailed for Nova Scotia with three missionaries, but a storm drove his ship out of its course, and it eventually anchored before Antigua. Here he learned of the distressing moral state of the slaves of the West Indies, and was so deeply moved that he changed the appointment of his three missionaries from Nova Scotia to Antigua and hastened back to England to raise money further to reënforce the work. Five years later the Wesleyan missionaries in Antigua reported nearly six thousand converts.

In 1792 Wesleyan missionaries were sent to Sierra Leone, Africa. For many years little was accomplished, but success came at last, and when the mission celebrated its hundredth anniversary

it was able to report a membership of fifteen thousand.

It was in 1793 that William Carey began his great adventure which we are accustomed to think of as the beginning of the modern missionary movement. Carey deserves all the praise he has received and more, but it should not be forgotten that when he started for India the Wesleyan movement for the salvation of the heathen was already well under way, and that while the Wesleyans did not yet have a missionary organization, the Wesleyan Society itself was a missionary society in everything except name and missionary collections were being regularly taken in all its chapels.

Dr. Thomas Coke Starts for India

The most important of the early missionary enterprises of the Wesleyans was the mission in India, which was established in 1813. Dr. Coke had long had his heart set upon India. He not only planned to establish a mission in Ceylon, but he claimed the privilege of meeting its expenses out of his own pocket and of going as a missionary himself. It seems to have been the ambition of his latter days to end his life as a missionary. When his friends learned of his purpose they tried to dissuade him, but he replied that if they did not let him go it would break his heart. In 1813 he sailed with seven missionaries, but he died on the way and was buried at sea. For a time it looked as if the loss

to the cause he loved was irreparable, but the news of his heroic end touched the hearts of his people at home and brought to the mission which his missionaries established in Ceylon a sympathy and support that eventually made it one of the most influential factors for Christ in India.

The last important missionary adventure of the Wesleyans before the Methodists of America formally committed themselves to the missionary program was among the Hottentots in South Africa. Barnabas Shaw was sent to Cape Town in 1815. The governor refused to let him preach and he plunged into the interior in search of an opportunity. After traveling many days he came upon a band of Hottentots, who told him that they had heard of the white man's religion and were on their way to Cape Town to find a teacher who could come and teach it to their tribe. When the chief learned that Shaw was looking for just such a chance he wept for joy. Shaw went with them and while living among them won more than two thousand souls for Christ.

Barnabas Shaw among the Hottentots

The early missionary history of American Methodism was in many respects remarkably like that of the Wesleyans. For a long time the missionary spirit of the Church spent itself in missionary efforts at home. And these efforts, certainly at the beginning, were not matters of human choice. Nothing in the history of Christianity is plainer to-day than that the pioneer work of

American Methodists Also Devote Their Early Missionary Efforts to the Home Field

American Methodism was not of human planning, but was thrust upon the Church by the Guiding Spirit. The pioneers seldom had an opportunity to do anything but the work that was cut out for them and placed immediately before them. They went forward under the urgings both of the Spirit of God and the necessities of the times. There were thousands of new and growing communities scattered through the wilderness where the thought of God was steadily dying out of the minds of men, and these communities had to be reached and reached quickly. And only rough and ready heroes on horseback—men who lusted for hardship and for souls—could reach them. And for a time the work consumed all the resources at hand.

Lack of Equipment for the Foreign Work

But after the Church had grown sufficiently strong to back a great missionary movement abroad, nobody seemed to be in a hurry to make a start. This has been attributed partly to the poverty of the young Church and partly to its lack of organization and equipment for so great an undertaking. Undoubtedly the Church in those days was poor and wholly unequipped for such an undertaking, but the fact remains that the Church as a whole was not interested in such an undertaking. It was not interested because its missionary vision had not developed. It was not lacking in missionary spirit, but it could not yet see beyond the needs that were immediately at

hand. Even the leaders of the Church did not feel that the time had come to go beyond the needy at their own doors. The early Methodists were not opposed to foreign missions: one of the first acts of the Church after its organization at Baltimore (1784) was to arrange to send missionaries to Nova Scotia: nevertheless it must be admitted that the Church in that day was not conscious of any pressing call to send the gospel to the ends of the earth.

The object of the Missionary and Bible Society as stated in its constitution was to aid the Annual Conferences in carrying on their missionary work "throughout the United States and elsewhere," but no attention was paid to "elsewhere" until five years after the Society was organized, when the General Conference adopted a resolution recommending the establishment of a mission in Liberia whenever the funds of the Society were sufficient to justify it. And this resolution, as we shall see, did not look to the salvation of the heathen, but to the preservation of religion among the free Negroes of America who had recently been colonized in that territory. It was not until sometime after all the other leading denominations had entered the foreign field that American Methodists became sufficiently interested in the salvation of the heathen abroad to plan for the extension of their missionary efforts to foreign lands.

Zeal for Foreign Missions Slow to Develop

We must not infer from this however that the Methodist Church was behind the other denominations in missionary fervor. It far outstripped the other denominations in its zeal for home missions, and as for foreign missions, none of the denominations showed any zeal to boast of. What was felt and done was felt and done by a few. A handful of leading men in each of the other churches felt that the time had come to organize for the salvation of the heathen; and they organized. A handful of leaders in the Methodist Church felt that the pioneer work of the Church, together with the work among the Indians and Negroes, still called for all their resources, and that the Church was not yet sufficiently organized and equipped to go farther; and they waited. Bishop Thoburn has called attention to the fact that when William Carey started his missionary society in England Bishop Asbury was just organizing the Methodist Episcopal Church in America, and reminds us that all the other leading denominations in America had been thoroughly organized and equipped for a century and more.

The Methodist Missionary Society Encounters Opposition

The Missionary and Bible Society started out bravely, but soon found itself beset with difficulties. Friends of the American Bible Society opposed it because of its Bible distribution feature. They felt that Methodists should coöper-

ate with the other denominations in the support of the Bible Society and not attempt a separate work. Others opposed it on the ground that the Church was too poor to extend its work beyond the field it was then cultivating. The whole Methodist system, they argued, was missionary; Methodist preachers were not called, like the preachers of other denominations, but sent, and sent to missionary territory; and "the rapidly swelling millions of our own country would furnish fields broad enough for all our energies and resources." Philadelphia Methodists opposed it partly, if we may accept the explanation of the New York Methodists, because of the jealousy existing between Philadelphia and New York; but mainly, no doubt, because they had an organization of their own (the Mite Society) which they desired to keep under their own control. This society was doing well and Bishop Asbury had taken collections for it. For a while the opposition was so great that it was difficult to get the board of managers together for a meeting. Only a few, including such heroic spirits as Bishop McKendree (the first president), Nathan Bangs and Joshua Soule, had the courage to hold together and wait for the storm to blow over.

First Woman's Auxiliary

At one of its early meetings the Society resolved "that the females attached to the Methodist congregations be invited to form a society aux-

iliary to this." The "females" promptly accepted the invitation and in the summer of 1819 organized a society which lived and prospered for fifty years. This is supposed to have been the first woman's missionary society of any denomination in America. The young men in New York City followed the example of the women and organized the Young Men's Missionary Society of New York. I should have said at the beginning that the Missionary and Bible Society was designed to be the general society of the Church, to which the societies to be organized in the Annual Conferences should be attached as auxiliaries. The Baltimore, Virginia and Genesee Conferences promptly fell in with the plan and organized auxiliaries; the other Conferences slowly followed.

First Young Men's Society

The General Conference of 1820 gave the Society its hearty indorsement and this greatly helped matters. "Methodism itself," resolved the Conference, "is a missionary system. Yield the missionary spirit and you yield the very life-blood of the cause." At this Conference the Society agreed to eliminate the Bible distribution feature, and resolutions designed to overcome the opposition of the Philadelphians and to secure their coöperation were adopted. These friendly advances restored good feeling and when at the close of the Conference the Society announced that Dr. Nehemiah Gregory, one of the managers,

First Notable Contribution

had given five hundred dollars to the cause, there was an outburst of genuine enthusiasm.

Thus encouraged the Society went forward with a new impetus and the collections (which amounted the first year to less than nine hundred dollars) slowly but steadily increased. They were still too small however to justify an enterprise of any magnitude, and for a long while little actual work was attempted. A mission to the French in New Orleans was tried and failed, and now and then something was done for the Indians. The truth is the Society not only had too little money to work with, but it had not yet found itself. As Bishop Thoburn has said, American Methodists were abundantly familiar with home missions, but when this society, which proposed to go farther, was organized, "people generally were at a loss to know what to do with it."

The Society Slow to Find Itself

But while many years elapsed before the Society actually settled down to its work, it was from the beginning an important source of missionary light and enthusiasm, and as such it did much to develop the missionary vision of the Church and especially to fan the missionary flame in the Annual Conferences, some of which were bravely starting missionary enterprises on their own account.

In 1819, J. B. Finley, a noted pioneer preacher, and at that time a presiding elder of the Ohio

Annual Conference, held a quarterly meeting on Mad River Circuit, forty miles from the Wyandotte Agency. A delegation of sixty Wyandottes came to the meeting to ask for missionaries to assist John Stewart in his wonderful work. An eloquent appeal was made by Between-the-Logs, one of their chiefs, in which he told the pathetic story of the age-long struggles of his people toward the light. First they had had the religion of their ancestors. Then came the Catholic priests. Then rose the Shawnee prophet. Later appeared the Seneca prophet. But all these had failed to make the Indian good. At last the Great Spirit had sent Stewart. They treated him badly at first, said the chief, but he was patient and they began to listen; and one day as they sat in the council house Christ came down to them. They had found the grace of God and they had adopted Stewart and wanted him to stay with them as long as he lived.

Converted Wyandottes Appeal for Missionaries

The appeal touched his hearers deeply and several local preachers offered their services. The matter came up at the next session of the Annual Conference, and Moses Hinckle, a Negro preacher, was appointed a missionary to the Wyandottes. The following year J. B. Finley was given general oversight of the work and under his direction educational and other activities were started and the enterprise developed into one of the most successful missions of the time.

Ohio Preachers Go to Assist John Stewart

Among those who were identified with this work was Harriet Stubbs, a woman of social prominence in Ohio, who gave up the comforts of a refined home to devote her life to teaching Indian children and winning them for Christ. Her name stands first on the honor roll of American Methodist women who have given their all for the salvation of the heathen. Her influence over the Indians was marvelous. They called her "Pretty Red Bird," and spoke of her as the angel who had been sent by the Great Spirit to guide them to the better land. In 1823 John Stewart, after seven years of faithful service, passed away. Missionary enthusiasm in Ohio was then at high tide, and that year the Ohio Conference sent J. B. Finley to establish a mission among the Wyandottes on the Huron River, and also among the Indians in Upper Canada.

The First Methodist Woman to Give Her All for the Salvation of the Heathen

In 1829 a converted Mohawk youth came from Canada to spread the Good News of Christ among the Oneidas in New York. His preaching resulted in more than a hundred conversions and then the work spread to the Onondagas. This young missionary was one of the fruits of a missionary effort begun by the Genesee Conference in 1822 among the Mohawks on Grand River, Upper Canada. This work spread among the neighboring tribes and one of the converts,

Spread of the Work among the Indians

a Chippewa youth of rare gifts, began preaching to his own tribe with remarkable results.

About this time a trapper who had wandered into the far West came one day upon a band of Flathead Indians as they were engaged in the ceremonies of their religion. When they had finished he approached one of the chiefs and said: "Your worship is all wrong. In the far East the white man has a book which tells of the true God and how to worship him aright." The Indians were greatly stirred up over the matter and finally decided to send four of their number to search for the book that would teach them how to worship God. After a weary journey of three thousand miles the delegation arrived at St. Louis and on inquiring for the book were directed—at least so the story goes—to some Catholic priests. They failed to get what they came for, and at last they started back with heavy hearts.

A Pathetic Quest

Nothing more was heard of them, but the story reached the newspapers and the whole church was electrified by it. Missionaries from the Methodist Church as well as from other denominations were soon on their way to the far West, and since that time the Indians beyond the Rockies have not had to go far to find the Book that teaches the true way to worship God.

Not long after the news of John Stewart's work among the Wyandottes reached the East,

Carrying the Good News to the Creeks

Dr. William Capers of the South Carolina Conference started on a trip through Georgia to make appeals for help to send missionaries to the Creek Indians, who then occupied lands in that State and in Alabama. He met with a liberal response and the following year, under instructions from his Conference, visited the Creek Agency and established a mission, with Rev. Isaac Hill as missionary. Dr. Capers was a flaming evangelist and under the inspiration of his passion for missions the South Carolina Conference achieved the distinction of being the missionary leader among the Conferences. Many leaders among the Creeks, including Big Warrior, a noted chief, violently resented the establishment of the mission and at times the outlook was utterly disheartening; but the workers persevered and eventually succeeded not only in making many converts, but in building a great school ("Asbury"), many of whose pupils became leaders of the Indians when they were moved to their new home west of the Mississippi. The people gradually became prosperous and many of them bought slaves, and among these slaves were zealous Christians, not a few of whom brought their masters to Christ. Dr. I. G. John, once missionary secretary of the Church, in an account of a visit to a camp meeting among the Creeks many years after their removal to the West, tells how he was struck with the familiar tunes which

they sang. The words were in their own language, but the tunes were Negro melodies. On making inquiry he learned that these had been brought among the Creeks by pious slaves whom they had bought in the South. The removal of the Creeks to the West temporarily stopped the missionary work of the Church among them, but years afterwards, when the missionaries resumed their labors, they found the gospel, as Dr. John says, already set to music, "and the Christian slaves, by their simple and sacred melodies, opening a way for the religion of Christ in the hearts of their dusky masters."

Winning the Cherokees for Christ

In 1823 Richard Neely, a young preacher of the Tennessee Conference, while traveling a circuit on the Tennessee River, was asked by a leading Cherokee to preach to his people among the Indian villages near by. He consented and held a meeting among them that resulted in thirty-three conversions. The Conference took up the work and missionaries were sent into the Cherokee country. In a little while several flourishing churches and schools were reported, and among the converts was a young man who became an influential evangelist among them. Another notable convert was Turtle Fields, a brave chief of extraordinary strength, who had fought with General Jackson in the Creek War. He became a famous preacher and was as remarkable for his Christian graces as he had been for his

savage strength and courage. Among the missionaries to these people was John B. McFerrin, long known and loved as a Southern Methodist leader in the trying years following the Civil War.

The spread of the gospel among the Cherokees received a wonderful impetus from a most unexpected source. A Cherokee of unusual intelligence, after years of untiring effort, succeeded in inventing an alphabet. It was hardly perfected when one day his wife, in a fury of anger, threw it into the fire. Fortunately he had the unlimited patience common to inventors, and he began again and persevered until it was completed. The missionaries at once took advantage of it, and in a few years the Cherokees were reading parts of the Bible in their own language. The Cherokees themselves published their laws in Cherokee and eventually started a newspaper. The result of all this was an intellectual awakening, which not only improved the type of Christianity among them, but in other ways aided them in acquiring a civilization superior to that of other Indian nations.

Other remarkably successful missions were those established (1825) by the Mississippi Conference among the Choctaws and Chickasaws, kindred tribes occupying lands in Mississippi and Alabama. The work among these tribes spread so rapidly that in three years they were

Choctaws and Chickasaws

largely Christianized. A delegation of Indian converts attended the Annual Conference at Tuscaloosa, Ala., in 1828, and gave an account of the work, which thrilled the entire congregation. When they had finished, Bishop Soule in a burst of holy enthusiasm cried out, "Brethren, the Choctaw Nation is ours!" and then correcting himself added, "No, I mistake: the Choctaw ation is Christ's." Dr. John, in his "Handbook of Methodist Missions," says that the enforced removal of these tribes to the West by the Government was disastrous to the missions. "Disheartened by the ruin of their homes and embittered by their wrongs, many who had accepted the gospel lost faith in the white man, and in the white man's religion." However, he adds, when they arrived at their new home the missionaries were on hand "ready to gather the fragments of the scattered churches and build up in the wilderness the walls of their desolate Zion."

Early Effort among the Slaves

In the South the missionary activities of the Methodists in those early days were divided between the Indians and the Negro slaves. The Church had cared for the Negroes in the North until they organized churches of their own; but the colored churches did not extend their work into the South, and for many years the work of winning the great body of Negroes in America to Christ was carried on by Southern churches

alone. In the greater part of the South where the slaves lived in daily contact with their masters this work was done by the pastors as a part of their regular work. In some communities they had separate houses of worship; in others the white members worshiped in the morning and the colored members in the afternoon; in still others the whites occupied the main body of the church and the slaves the galleries, the slaves receiving the Lord's supper at the same altar but after their masters.

But in the far South, in what is now known as the Black Belt, there were vast cotton, sugar and rice plantations where the slaves were so numerous that it was necessary to quarter them to themselves, and as these slaves rarely came in contact with any one not of their own color except the overseer, they naturally held on to many of their pagan superstitions and customs, and for a long time their religious condition—at least on most of the larger plantations—was no better than that of their kinsfolk in Africa. This state of affairs was practically unknown outside of the Black Belt until the South Carolina Conference, moved by the fervent appeals of Dr. William Capers, undertook to send the gospel to "the plantation Negroes of the low country" (1826). A few indeed had become acquainted with the situation before this time, and as early as 1808 Bishop Asbury appointed two missionaries, J. H.

William Capers
Founder of the Mission to the Slaves

Millard and James E. Glenn, to the Negroes of two large plantations in South Carolina; but the general public got its first hint of it when Dr. Capers began his stirring appeals to the Church in behalf of this sadly neglected part of the slave population.

This movement also owes its origin incidentally to a layman. A wealthy South Carolinian on visiting a large planter in Georgia was greatly impressed by the high character of the slaves on the plantation, and on inquiry learned that their remarkable progress was due to the religious activities of the overseer, who was a zealous Methodist exhorter. Not long afterwards he approached Dr. Capers and asked if he knew of a Methodist exhorter whom he could recommend as an overseer for his own plantation. Dr. Capers could not think of a suitable man, but suggested that he be allowed to ask the South Carolina Conference to send a preacher to his plantation to devote his whole time to the religious instruction of his slaves. The planter readily consented and the Conference at its next session promptly fell in with Dr. Capers's idea. From this small beginning grew the great missionary enterprise among the slaves which became the passion of Dr. Capers's life and a fountain of inspiration to the Methodists of the whole South. In their annual report for 1831 the managers of the Board of Missions of the South Carolina

Conference gave a thrilling account of progress, closing with the following words, which are worth remembering as an indication of the fervent missionary zeal of the South Carolina Methodists of that day:

Missionary Fervor in South Carolina

"Guided by experience and cheered by success we come to bind ourselves afresh to this holy work and to renew the solemn obligations which the enterprise of Negro instruction and salvation imposes upon us. Into this long-neglected field of danger, reproach and toil we again go forth, bearing the precious seed of salvation. And to the protection and blessing of the God of Missions our cause is confidently and devoutly commended."*

Twenty-six years after Dr. Capers started his great enterprise the South Carolina Conference alone was conducting twenty-six missions among the slaves, and these missions had a membership of nearly twelve thousand. In this period the annual missionary contributions had risen from three hundred dollars to about twenty-five thousand dollars. The statistics of the other Conferences are not available, but it is worth remembering that in 1861, when the Civil War "disturbed our relations among these people," the Southern Methodist Church reported a colored membership of more than two hundred thousand, which, as Dr. John has said, is nearly as

*McTyeire's "History of Methodism."

many as the entire number of communicants reported that year by all the Protestant missionaries among all the heathen in all the world.

I have dwelt upon the work among the heathen Indians and the practically heathen Negroes on the large plantations because, while it was done in our own country, it did not differ essentially from the work that was being done in heathen lands and was therefore virtually what we are accustomed to call foreign mission work. The other missionary work of the period—notably the efforts made among the foreign settlers, especially the Germans, and among the gold hunters of the far West—was virtually home mission work, and does not call for treatment here. Even the efforts that were made in Texas while it was still a province of Mexico were essentially home mission work, as they were confined to the white settlers, who were practically one with our own people.

Gradual Widening of Missionary Vision

These early missionary activities seem to have satisfied the conscience of the Church as a whole, but from the beginning there were a few rare spirits here and there whose eyes were gradually opening to a far wider vision, and from these there came by and by an earnest demand that the Church should undertake far greater enterprises for Christ. There was much to stir up missionary enthusiasm in those days. There

were signs that the nations of the East were about to open their doors, and these rare spirits wanted their Church to be ready to enter the moment the doors were open. And they were saying so at every opportunity. And then there were the thrilling reports that were coming from the missionaries of other denominations—reports of wonderful harvests for Christ in India and Africa and the islands of the seas; and all these reports challenged and quickened the heroic spirit of the Church.

But over against this little group of men and women whose eyes had opened to Christ's program for the world stood leaders of equal strength and earnestness, who took what they regarded as a practical view of the situation and who were anxious that the Church should not undertake more than it could perform. So much remained to be done for our own. There were those shiploads of our own American Negroes who had gone to Liberia. Why should the Church pass over their heads to carry the gospel to their savage kin in the interior? Why should we not provide for our own over there and let them spread the gospel among their savage kin later on? Then there were those colonies of our own flesh and blood down in the big cities of South America. Why should we go over their heads to preach the gospel to those decadent Spanish Catholics beyond? And as for China,

Continued Opposition to Going Abroad

had it not taken Robert Morrison twenty-seven years to make three converts? Of course we should have to go to China some day, but surely in the face of such figures there was no need to hurry. We might begin by establishing a mission among our own Negroes in Liberia.

American Negroes Colonized in Liberia

There was no lack of argument for Liberia, and there was something that was stronger than argument. The movement for the abolition of slavery, which began in the closing years of the eighteenth century, awakened a widespread interest in the Negro race as a whole, much of which took the form of an absorbing romantic sentiment, out of which grew a number of more or less visionary schemes for the promotion of the Negro's happiness. Among these was the American Colonization Society, which was organized in 1816 for the purpose of settling the free Negroes of America in a land of their own, where they could develop self-government and enjoy the right of suffrage. A territory of considerable size was obtained from native provinces on the west coast of Africa and a colony was started under the name of Liberia. The movement suffered many setbacks, owing to the fact that it was directed by a society "which did not know whether its aims were sentimental or practical," and the society's agents eventually became discouraged and returned home, bringing a number of equally discouraged colonists with

them. The rest, heartened by the determined spirit of a courageous Negro named Elijah Johnson, held out until conditions began to improve, and while the colony never became a success it managed to keep together and is still in existence. Naturally the colonists had the sympathy of many Americans besides the abolitionists, and the churches were soon planning to look after their religious needs. As I have already said, the movement to establish a Methodist mission in Liberia did not look to the evangelization of the heathen, but only to the preservation and development of the religious life of a people who were already Christians; nevertheless it was a step in the direction of the heathen and as such greatly aided the missionary leaders of the Church in their subsequent efforts to awaken an interest in the heathen themselves.

Melville Cox First American Methodist Missionary to a Foreign Land

As we have seen, the General Conference of 1824 requested the Missionary Society to open a mission in Liberia as soon as sufficient funds were secured to justify it. The following year the Society reported that the necessary funds were in hand, but nobody offered to go until 1831, when a young preacher named Melville Cox approached Bishop Hedding at the Virginia Annual Conference and offered himself for the foreign field. He was a native of Maine, but had joined the Virginia Conference and was stationed at Raleigh, North Carolina. There had been talk of

starting a mission in South America, and young Cox wanted to go to that field; but the way was not yet open and at the bishop's suggestion he consented to go to Liberia instead. He was sent out the following year and on his arrival (1833) plunged into his work in a great flame of zeal, but he was soon stricken down by the fatal African fever and in less than four months he was dead. Like all true missionaries he had a consuming passion for Christ, and when he was asked what his epitaph should be replied with enthusiasm, "Let a thousand fall before Africa be given up."

Fatal African Fever Has No Terrors for Christ's Heroes

Several missionaries were about to go to his help when the news of his death reached America, but the fatal fever had no terrors for them and they did not falter. One of these was Sophronia Farrington, who must be remembered as the first young woman missionary to be sent out by the Methodist Church to the foreign field. The others were the Rev. Rufus Spaulding and the Rev. Samuel O. Wright and their wives. A month after their arrival Mrs. Wright died. She was a sister of the Rev. E. E. Wiley, long a well-known leader of the Holston Conference. A few months later she was followed by her husband and in another little while Miss Farrington was left alone. She too was ill, but she kept at her post until reënforcements arrived and then returned to America a physical wreck. The next

recruit, Rev. John Seays, had spent fifteen years as a missionary in the West Indies and he was supposed to be in some measure immune to the fatal fever, but before the year was out he reported his family and himself prostrate and his son already in the grave. He recovered, however, and lived to do a great work for Christ in the colony. The reports of the havoc wrought by the fever had no effect upon the volunteers who were waiting to go, except to kindle their zeal to a greater flame, and "in seventeen years twenty-five white missionaries died in the field or were driven home with broken health." No doubt it was partly because of this terrible handicap that so little effort was made to reach the heathen in the interior.

First Venture into South America

About the time that Liberia became a subject of popular interest attention was called to the colonies of Americans that were rapidly growing up in the principal cities of South America. The Roman Catholic religion in that continent was known to be in a distressingly decadent state and many Christians in the United States began to develop a deep concern for the souls of their own people, who for the sake of gain had exposed themselves to the perils of what was practically a heathen atmosphere. In 1835 Bishop Andrew sent the Rev. Fountain E. Pitts to South America to look over the field and to establish a mission at Buenos Aires. In a year he returned with an

encouraging report. A missionary was sent to Brazil, but Roman Catholic intolerance drove him away and many years elapsed before the Church felt encouraged to make another effort in that field. At Buenos Aires a church was maintained for many years, but as Bishop Thoburn has said, "it was practically a church supported by English-speaking Protestants, and for a long period many of its supporters were positively hostile to any effort being made among the Spanish-speaking Roman Catholics of the city."

Division of American Methodism

While these little adventures in faith were being made abroad a distressing thing was happening at home. The Methodists of the North and the Methodists of the South were steadily drifting apart. This, I am aware, is not the way it is usually put. We usually say that the Church was steadily splitting in two. But one might as well be exact. What was happening to the Church was just what was happening to the nation. And the nation, as we know, was not splitting in two. The two sections of which the nation was composed had never become one and they were now drifting farther apart.

The Civil War came, not because our fathers were hot-headed and given to foolish blunderings, as some well-meaning persons like to say nowadays, but because our fathers' fathers did not

have railroads and telephones. And the Northern and Southern Methodists separated for the same reason.

Why the Two Sections Separated

Much has been made of the fact that the North and the South were settled by entirely different peoples, but that is of no significance; the outcome would have been the same if they had been close kin. There are poor benighted root diggers in our mountains and rich intelligent farmers in the valleys near by who are utterly incapable of understanding or sympathizing with each other. And many of their fathers were brothers. If those brothers had been connected by a good turnpike the present distressing estrangement would never have come about. When two people are widely separated by insuperable physical obstacles they are likely to become more widely separated by mental or moral obstacles, and unless something happens they will drift so far apart that they will become incapable of understanding each other. That is what happened in the nation and that is what happened in Methodism. It is foolish to call our fathers blunderers because, after being kept widely apart by physical obstacles for two hundred years, they found themselves utterly unable to enter into each other's thoughts and feelings. You cannot make two peoples one, and certainly you cannot keep them one, when there is no tie to bind them save an occasional stagecoach that

offers you a two weeks' journey at the peril of your life.

It is true that the Methodists of the two sections had better opportunities to learn each other than any other class of people. The saintly Asbury went up and down the Atlantic Seaboard as long as he lived and sent his preachers hither and thither regardless of geographical distinctions. But a few slender threads of travel will not make a cable. It was not until the multiplication of railroads after the Civil War brought about an enormous amount of travel between the North and the South that a real sense of kinship between the sections began to develop and the Union began to be something more than a name.

Division Inevitable Under the Circumstances

Our Methodist fathers in the North and South simply could not understand each other, and when the growth of the Church and the growth of the nation began to multiply questions which had to be decided and they came together to discuss them, they found themselves utterly unable to enter into or sympathize with each other's position. When that became plain there was but one thing to do. There was no use in holding any more Conferences. There was no use in trying to manage things together. The only sensible course left was to go back home and do the best they could until something should happen to make them really one. It cannot be said that they went back home with any expectation that such

a time would ever come, but I am sure that if railroads and telephones and automobiles had come to our fathers as rapidly as they have come to us, our fathers would not have been less ready to open their minds and hearts to each other and to come to a brotherly understanding together than their children have shown themselves to be. We have gotten ahead of our fathers in some things, but there is no evidence that we are using our electric lights more faithfully than they used their candles, or that they had less of the Christ-love that makes a church or a nation one than we have to-day.

Southern Methodists Begin to Look Abroad

At last, in 1844, the inevitable happened and the Methodists of the two sections divided their common interests between themselves and set up separate organizations. In this division the missions in Liberia and Buenos Aires went to the Northern Church, along with the missions to the Indians in the Northern territory, while the Southern Church undertook to look after the Indians and Negroes in the South. This arrangement left the Southern Methodists without a mission abroad and they immediately began to look about for a suitable place to begin their foreign work. It was no longer a question of choosing between home missions and foreign missions. They had at last come to see that they must choose both. And they had chosen both.

II

SOUTHERN METHODISM ENTERS CHINA

All Eyes Turned toward China

WHEN the Methodists of the South began to cast about for a suitable place to begin their work among the heathen, all the world was thinking of China. That vast land of mystery indeed had been on the world's mind ever since Marco Polo had come back from his famous adventures in the East (1292); but the long-cherished dream of an open door to what was fondly believed to be the biggest treasure house on earth now seemed about to be fulfilled, and everywhere people were talking of China with unbounded hopes and enthusiasm. And, strange as it may seem, they were not all talking of China's gold. This brings us to one of the most remarkable facts in the history of a most remarkable century. It was not after the world's visions of China's fabulous wealth had dissolved into nothing, but while its lust for China's gold was still at its height, that earnest men and women here and there, untouched by the universal greed, began to conceive a vast unselfish passion for China's souls.

A Wonderful Passion

Such a passion is born only in heroic spirits, and this accounts for another remarkable fact

PIONEERS IN CHINA.

(1) Miss Lochie Rankin, (2) Rev. Young J. Allen, (3) Miss Laura Haygood, (4) Rev. A. P. Parker, (5) Dr. W. H. Park.

of that day, which is that the enormous obstacles which arose before those earnest men and women, instead of cooling their ardor, only added fuel to the flame. They were attracted to China not because its door was open but because it was shut. It is true that their enthusiasm increased when they learned that it was about to be opened, but they began to pray for China near the beginning of the century, when the hope of an open door was only a dream; and they continued to pray after they had learned that finding a way into China was a small matter compared with the problem of finding a way into the minds and hearts of China's people. They were not looking for an easy job. They were ambitious for hardship in Christ's service, and the fact that they would have to enter China taking their lives in their hands only added zeal to the adventure.

Obstacles Add Fuel to the Flame

Not that they fully realized the magnitude of the obstacles they would have to face. That would have been impossible. For thousands of years the Chinese had lived to themselves. They had provided for themselves so long that it never occurred to them that they had needs which might be supplied from without. They knew nothing of other peoples and they saw no reason why they should know other peoples. They were celestials: why should they interest themselves in terrestrials? Indeed they thought of themselves as the only real people. China was

China's Closed Door

all there was of the world except a little fringe of distant islands beyond the mists of the sea, and these were inhabited by demons. They knew the inhabitants were demons because their fathers had told them so. And while their fathers' word needed no confirmation, what little experience they had had with the "foreign devils" had abundantly confirmed it. Most of the foreigners who had come to China had come to exploit the people, and their conduct, so far as the people could see, had been uniformly devilish. And naturally that was all they cared to know. Being peace-loving people, they could not see why they should allow themselves to be disturbed by such disagreeable intruders, and when patience ceased to be a virtue they had bid them begone and bolted the door after them. When the Christians of England began to think of sending missionaries to China there was but one little spot in all the country upon which a foreigner was allowed to set his foot, and that was a closely guarded quarter on the water front of Canton set apart for traders.

But this closed door, as we shall see farther on, was not the only obstacle nor the biggest. It is mentioned here simply because it was the first in the way.

Robert Morrison's Heroic Ambition

When young Robert Morrison went to the London Missionary Society (1807) and asked to be sent to the most difficult mission field in the

world, he knew something of this obstacle and he knew something of many more. But obstacles did not daunt him: they inspired him. Ever since he had become a Christian he had wanted to do something hard for Christ. He had had a hard time getting ready for life, and having a heroic spirit he had come to love hardship. He liked to do things that called for the best that was in him—for the last bit of strength and the last ounce of courage. When he told the Society that he wanted to be sent "where the difficulties were the greatest and to all human appearances the most insurmountable," he had an idea that he might be sent to Timbuctoo. In that day Timbuctoo stood for the very ends and scum of the earth. He was glad when he found that there was a still harder field, that the door to it was not only closed but bolted and barred, and that he was to have the privilege of trying to open it.

Three Converts in Twenty-Seven Years

Young Morrison arrived at Canton in 1807. Into the next twenty-seven years he crowded perhaps as much hard, grinding labor, as much zeal and devotion, as any missionary ever put into a like period; yet when he died (1834) there were but three native Protestant Christians in all China. But neither faith nor courage died with him. The news that he was gone no sooner spread abroad than brave men both in England and America came forward and begged for the

privilege of following in his steps. William Milne, who had been sent out in 1813 to assist young Morrison, and who was now a famous missionary, declared with enthusiasm that in a hundred years there would be a thousand Christians in China, and heroic men received his prediction with joy and desired nothing better than to have a hand in so promising a task. In 1842, by the treaty of Nanking, four additional ports were opened to foreigners, and the missionaries came in steadily increasing numbers; but the harvest came not. Four years later, when the Southern Methodist Church was looking for a field in which to begin work for Christ among the heathen, Protestant Christianity could hardly claim two hundred Chinese converts in the whole world.

Nevertheless the Southern Methodist Church chose China.

Our fathers did many brave things in their day, but it is a safe guess that they never did anything braver than that.

Heroic Charles Taylor First Southern Methodist Missionary to China

The story of missions is a story of heroism that has no parallel in history, and there is hardly a chapter in the missionary history of Southern Methodism that does not share this distinction. Charles Taylor, the first man to offer himself to the Church as a missionary to the heathen, was as brave a spirit as Robert Morrison. He had been

a hero from childhood. When he entered the University of New York he had $3.62 in his pocket to pay for his education. Where the rest would come from he did not know; but he knew that he had two good hands, and if New York had any odd jobs a boy could do he would find them. He did find them, but he had to spend so much of his time at work that he had little time left for study and less for sleep. That sort of boy does not go from school to look for an easy job, and it is not surprising that when young Taylor started out in life he chose a calling which in that day stood for the very climax of sacrifice. It was the Methodist ministry. In 1824 he entered the South Carolina Conference, which, as we have seen, had long been overflowing with missionary enthusiasm, and his heart soon went out to the foreign field. There was much talk among Methodists at that time of sending missionaries to Persia, India or China, and young Taylor, who had Morrison's ambition to do something hard for Christ, went to his presiding elder and offered to go. He would gladly go to Persia, India, China—to the ends of the earth—anywhere—for Christ's sake.

But the Church was not yet ready. The following year (1844) came the division and nothing could be accomplished until the Southern branch was separately organized. This was done at a general convention in 1845, and one of the first

official utterances of the General Conference of the completed organization (1846) was an enthusiastic indorsement of a proposed mission to China. Not long afterwards young Taylor renewed his offer and was appointed to open the mission, and in the spring of 1848 he set sail for the East, accompanied by Benjamin Jenkins, also a member of the South Carolina Conference, who had been appointed to assist him.

Mission Established 1848

The missionaries reached China in August and began their work by selecting for their mission base what to many at the time seemed to be as unpromising a site as could have been found. It was a little settlement that was just growing up in a miserable waste outside the walls of an ancient city at the mouth of the Yang-tze River. It was full of grave mounds and stagnant pools and, as one might see at a glance, could hardly be surpassed as a breeding place for cholera and other Eastern terrors; but young Taylor somehow got the impression that Shanghai was destined to become the gateway of a large part of China, and he insisted upon settling there in spite of its unpromising appearance. To-day we think of his choice as providential, for the modern city of Shanghai is not only one of the great commercial centers of the world, but it has long been the chief gateway of missionary activity in the East.

There were the usual difficulties to overcome in

getting under way, and for four years the missionaries labored and suffered without a visible result to cheer them. Then came two converts—Lieu Sun Lang and his wife. It is worth while to remember the name, for Lieu Sun Lang was not only the first-fruits of our adventure in faith in China, but he was the first Chinese missionary of our Church to his own people. For fourteen years he went up and down the land telling the Good News of Christ wherever he could get a hearing, and often in that time he faced frenzied mobs with all the heroism of an evangelist of God.

Two Converts After Four Years

But the harvest had hardly begun before a storm broke which threatened to sweep the whole field away and the reapers with it. The great Taiping Rebellion, which had already devasted a large part of China, now swept down toward Shanghai, and soon the city was taken and the whole country around thrown into confusion. It was impossible to make any progress under such conditions and the missionaries were compelled to stop preaching and wait for the frenzy to pass. In the meantime the pestilential climate had begun its deadly work. Mrs. Taylor's health gave way and she was compelled to return to America. Soon afterwards Mrs. Jenkins became ill and her husband undertook to take her home, but she died on the way. From this time until within a comparatively recent period, the history

Times That Try Men's Souls

of the little mission is darkened by one distressing record after another of devastation wrought by disease. In 1852 the work was reënforced by W. G. E. Cunnyngham and in 1853 by D. C. Kelly and J. L. Belton; yet such was the havoc wrought by the deadly climate that when James W. Lambuth, who was sent out the following year, reached Shanghai, he found the little mission almost stripped. Most of the missionaries had broken down. Dr. Taylor, finding that his wife would never be able to return, had gone back to America. Dr. Jenkins, who was ill when he sailed, died within a month after reaching New York.

The Little Mission Almost Stripped

The story of James W. Lambuth's heroic career alone is worth to the Church all that the mission in China has cost. Like Wesley he grew up in a missionary atmosphere. His father, John R. Lambuth of Alabama, had been a zealous missionary to the Indians, and on the birth of his son had publicly dedicated him to God for the foreign field, adding with fervor that he would set aside a bale of cotton to send him with. The boy grew up to be a strong, hardy youth with a pioneer's passion for his gun and the woods, and soon achieved great fame as a hunter; but one day the Spirit of God came upon him and he laid down his gun and became a mighty hunter of souls. Not long after he began preaching there was a call for recruits for China,

James W. Lambuth, Hero

and having developed a passion for evangelizing he quickly responded and was soon on his way to Shanghai.

When he arrived the city was in the hands of the Taiping rebels and the outlook was anything but encouraging. But he had the true missionary spirit and he did not lose heart; he would have the language to learn anyway, and he could leave the future to the Master, who had sent him. Fortunately his young wife, whom he had married just before leaving America, was of like spirit. Not very long before her marriage, while a school-teacher in a Mississippi village, she had done as brave a thing as a woman ever did. She had dropped into a collection basket at a missionary meeting a note promising to give five dollars and *herself* for the foreign work. It was an unheard-of thing in the South in that day, but it was Mary McClellan's way.

Mary McClellan's Way

Mr. and Mrs. Lambuth sat down together in the midst of all the horror and confusion that had overtaken the city and began to study the language together. But they did not sit still very long. There was trouble everywhere and the moment they had picked up enough Chinese words to make themselves understood they ventured forth to lend a helping hand. And for a time they had their hands and hearts so full that they could think of nothing else. There were sick and wounded and dying to care for and in-

numerable lost children were crying in the streets.

Seeking a Hearing for Christ

By and by the storm blew over and James Lambuth filled his bag with Bibles and tracts and started out on his mission. He was a flaming evangelist who never seemed to weary, and he went everywhere seeking a hearing for Christ. After preaching here and there in the city he would take a boat and go to near-by towns. He was soon a familiar figure in the towns and villages for fifty miles around, and in the course of time he won from the common people a hearing that made him one of the most powerful factors for Christ in China. And in the midst of all this he somehow found time to do an immense amount of other work. He translated books into Chinese; he started little schools here and there; he trained native preachers; he cared for the slowly growing Church; he superintended the work of the mission and planned for its future development.

Mary Lambuth's Unquenchable Passion for Christ and Souls

But he was not alone. The work of Mary Lambuth during all these years, though of a more quiet and restricted character, was quite as great in many respects as that of her husband. Left at home almost from the beginning with the care of the house and a young baby, she could not rest for thinking of the unspeakable misery which darkened the homes around her, and soon her heart and hands were full to over-

flowing. All around her were heart-weary mothers who had never heard of a God who cared for women, and she simply had to go to them. Moreover on every hand were swarms of little children—more than people knew what to do with; and now and then she would come upon a little castaway in the streets, and her heart would go out toward it and she would take it to her home and care for it as her own. In a little while she had more of these little waifs than she could take care of, but she wrote to her friends in America for help, and went on feeding and teaching them while waiting and praying for the help to come. As her work grew she began to dream of greater things and to make plans to enlist the sympathy and help of the home Church at large. Instead of one little school, half supported by occasional frantic appeals, there should be strong schools at strategic points throughout the mission field, all adequately supported by the Church at home and designed for the twofold purpose of training and leading to Christ the future mothers of China and reaching the present mothers of China through their children. For a long time her appeals seemed to have little effect, but she persisted and by and by her urgent entreaties, together with the stories of her heroic life which had been drifting back from China, began to do their work, and in 1878 leading women of

Southern Methodism, at last thoroughly aroused, came together and established a mission board of their own and plunged into the work in earnest.

Slow Progress in China Discourages the Church at Home

One does not have to look far to find the secret of the strange indifference of the Church in those days. It is easy to condemn the fathers for almost anything, but in this particular matter it might be wiser to ask ourselves how much missionary enthusiasm there would be in the Church to-day if we had no more to encourage us than our fathers had forty years ago. The distressing apathy of that day was due not so much to a lack of sympathy with the missionary movement in general as to the widespread disappointment over the experiment in China. That experiment to all human appearances had been a failure. There was no use in shutting one's eyes to the fact: the gospel had been preached in China for seventy years and there were not enough Chinese Christians to fill a Moody and Sankey tabernacle. At that rate China would not be won for Christ in a million years.

Obstacles Confronting the Missionaries

In vain did the missionaries try to explain. In that day the world did not know enough about the Chinese to understand what the missionaries were talking about. It was utterly impossible for an American audience to conceive of the character or magnitude of the obstacles which

had to be overcome. As a matter of fact the results, when viewed side by side with the obstacles, were anything but discouraging. They were distinctly encouraging. For generations the world had thought of China's closed door as a matter of geography or politics. The Church had fallen into the habit of thinking of it in the same way. It was yet to understand that the problem of opening the door to China was a trifle compared to the problems of opening the door to the Chinese mind and the door to the Chinese heart. The door to the Chinese mind was not only closed, but locked and barred. It had been closed by the ancient illusion that the Chinese knew all that was to be known and that no foreigner could teach them; and it had been locked and barred by the perverting and handicapping religious ideas which they had accumulated through the ages. Moreover, in the millenniums of separation from the rest of the world, they had gone one way and the world had gone another, and the missionary was at his wit's end to find a common ground where they could begin to think together. If the missionary saw white his Chinese hearers saw black. If a thing was decent to one it was indecent to the other. Often what appeared highly moral to one appeared grossly immoral to the other. To this day the Chinese who has not come into contact with the daily lives of foreign Christians looks upon all

Door to the Chinese Mind Locked and Barred

foreigners not only as inferior and ignorant beings, but as grossly immoral beings. The idea that a foreigner could teach him morals or religion is as absurd to him as the idea would be to us that Chang Wu, the little laundryman round the corner, could teach us morals or religion. In his sight an American is not even decent.

Religions That Bind the Mind Like Bands of Iron

The religions of China had for ages bound the minds of the people about like bands of iron. There was ancestor worship, for instance, which was a part if not the soul of all their religions. Wherever Christianity has gone men do their thinking with their eyes fixed upon the future.

Ancestor Worship

Ancestor worship fixed the eyes of the Chinese upon the past and for thousands of years they had been doing their thinking with their heads turned backward. Everything was decided by the past. If their ancestors regarded a particular thing as right it was right; if they thought it was wrong it was wrong. To do a thing that their ancestors did not do was wicked. How would you go about getting a hearing for the forward-looking religion of Jesus from a people who had been taught for ages that true piety consisted in looking backward? The superstitions of Taoism were equally binding, though fortunately they were not as widespread. How would you go about explaining the gospel of liberty to a man who had been so terrorized

Taoism

from infancy by the doctrine of evil spirits that he was afraid to dig deep into the ground lest he should dig into a nest of demons? The selfish materialism of Confucianism was perhaps as binding among the intelligent classes as the superstitions of Taoism among the ignorant. How would you go about winning the heart of an American dollar-worshiper for the Son of Man who had not where to lay his head?

Confucianism

And then there was Buddhism, which, worthy as it is in some respects, practically locks the door of the mind against all the truths of life by its insistence that life itself is evil and that the best thing we can do is to follow the instructions of Buddha and thus eventually escape it.

Buddhism

No one who has talked with a heathen Chinese about the things of the spirit can escape the conviction that the Chinese mind is as impervious to gospel truth as an oiled surface is to water, and that without the aid of the Holy Spirit there is no more hope of making a Chinese see anything worth while in Christ than there is of attracting an American to a Chinese idol. But the Holy Spirit did come to the help of those early missionaries, though for a long time he did his work so quietly and in such obscure channels that they could rarely see what he was doing. Just why so many years passed before he began to manifest in China the power he had shown in other lands we cannot tell, though we may well

But for the Holy Spirit the Chinese Mind Would Be Utterly Impervious to Gospel Truth

ask ourselves whether our experience in China does not teach us that the program of the Holy Spirit for winning the world for Christ gives a larger place to human effort than we have been disposed to assign to it, and that his part, instead of running parallel with ours, is bound up with ours, and in a more intimate sense than we have ever imagined. His program as we have it from the lips of Jesus requires us to carry the Good News to every creature, and promises the presence of Christ wherever we may go. We sent a little handful of men to carry the Good News to a tiny spot here and there on the fringes of a vast population and then began to wonder why the Holy Spirit was not doing his part! Is it hard to believe that if the Church had had the faith to enter China with as many missionaries as it could send—a whole army of workers commensurate with the size of the field and the obstacles to be overcome—is it hard to believe that the Holy Spirit would have rewarded its adventure of faith with an outpouring that would have brought China to Christ in a hundred years?

Charles Taylor's Idea

Charles Taylor's idea was to make Shanghai a gateway through which the gospel might find its way far up the great Yang-tze. But neither he nor his successors confined themselves to the city, and in a few years the missionaries were making regular trips to many towns and villages

far inland. In 1859 W. G. E. Cunnyngham was sent to establish a station in the ancient city of Soochow; but the prejudice against foreigners at that point was so great that it was impossible to rent a house at any price, and the venture had to be postponed until a native preacher could be sent to prepare the way. Soon afterwards Dr. Cunnyngham's health gave way and the missionary force was again reduced to one; but two recruits—Young J. Allen and M. L. Wood—soon arrived from America and the work was pressed with vigor.

Efforts to Extend the Work Inland

The new recruits had hardly gotten settled when the Civil War broke out in America. This of course cut off all help from home and in a little while all available funds were exhausted and the missionaries found themselves thrown on their resources. It was the most critical hour in the history of the little mission and for a while it looked as if its light would be extinguished forever; but the seeming calamity proved to be the very blessing it needed. Up to that time the missionaries had been handicapped by the consciousness that their audiences were not disposed to take them seriously. These audiences came almost entirely from the ignorant masses and the ignorant masses did not forget that no foreign teacher had ever been recognized by the learned classes. The greatest earthly need of a missionary in a land where learning is revered—

The Little Mission Again Threatened

A Seeming Calamity Proves to Be a Needed Blessing

such as China or Japan—is to be able to go before the masses with the indorsements of the scholars. If the scholars do not recognize him they may listen to him as an entertainer, but they are not likely to listen to him as a teacher. Nearly all the missionaries in China were laboring under this handicap in 1861 when the American War cut off the supplies of the missionaries from the South and forced them to apply for positions at the hands of the government. The government happened to be in need of translators and was glad to secure their services and soon they were occupying positions which brought them into daily contact with the official class, embracing the ablest scholars in the empire. Thus it happened that not a few of the abler missionaries, including such men as James W. Lambuth and Young J. Allen, came into favor with the learned class, and in consequence soon began to win a hearing among all classes such as they could not have hoped to obtain under ordinary circumstances.

Young J. Allen's Idea

This opportunity appealed especially to Young J. Allen, whose brilliance and scholarly tastes easily singled him out in every intellectual gathering, and he was soon winning his way among some of the most influential men in the empire. He had already reached the conclusion that while among most people the gospel had spread from the bottom upward, in China, where the people

looked up unquestioningly to the learned class, it would have to be spread from the top downward; and he took advantage of every opportunity his new position gave him to win his way among the learned, not only that he might thereby strengthen his influence among the masses, but that he might lead the learned to Christ and thereby further hasten the work of winning the masses for Christ.

A Scholarly Missionary Devotes His Scholarship to Christ

When the American War and the dark days which followed were over and the Methodists of the South again took their place in the Christian program for the redemption of China, the missionaries resigned their positions and went back to the little mission. It was inexplicable to Young J. Allen's high-class Chinese friends that a young man of his brilliance and learning should be willing to give up a big government job for the privilege of preaching the "Jesus doctrine" for a mere pittance, and they made repeated efforts to dissuade him from his purpose. But he was immovable. He had not come to China to make money, and besides he had no intention of giving up his work for Christ among the higher classes. And he did not give it up. He established a magazine designed especially for scholars, in which he discussed the questions of the day from the Christian point of view, all for the purpose of opening the eyes of China's leaders to the fact that China's one need was

Christianity. He wrote book after book for the same purpose. He planned schools to reach the homes of the higher classes through the education of their daughters. Later he established at Shanghai an Anglo-Chinese College for the purpose of providing Christian-trained English-speaking young men for the government offices and large business houses of the empire. Shanghai's great publishing house, one of the biggest publishing houses in the world to-day, employing an enormous force, including a hundred and twenty editors, was established by graduates of this college, who got their inspiration for the undertaking directly from Dr. Allen.

The Simple Problem of Winning Savages for Christ

The varied character of this great missionary's labors reminds us that the work of spreading the Good News among civilized heathen such as the Chinese is very different from that of spreading it among a savage people, and this is a good place to pause and take a look at the elaborate program which the early missionaries in China developed to meet the extraordinary needs of that extraordinary field. Among savages or semi-barbarians, whose minds are practically empty and unprejudiced, evangelizing is a very simple matter. One has only to win the hearts of the people by acts of kindness and then tell them over and over the story of Jesus until it finds its way into their minds, leaving the Holy

Spirit to do the rest. There is much teaching to be done afterwards, of course, but this is all that is necessary to give them a start in the Christian life. Naturally when a primitive, simple-hearted people accept the gospel, it becomes the absorbing theme of their lives and they spread it wherever they go; and thus in a little while a whole nation or tribe is brought to Christ. But among a civilized people—especially among a people who have been doing their thinking for ages in an opposite direction from the Christian world—the process is not so simple. Among the Chinese, for instance, there are enormous obstacles to be overcome before one can get an earnest hearing for the gospel. I have already referred to the obstacle of prejudice growing out of their enormously magnified sense of superiority to other races. One of the first discoveries the early missionaries made after reaching China was that the Chinese had no more respect for them as teachers than if they were ordinary idiots. A foreigner was not only a devil but an ignoramus, and to their minds an ignoramus was the limit of human worthlessness. To get even a faint idea of what this obstacle was to the early missionaries one should try to imagine what means a man who looked and talked like an ignoramus would have to use to get a hearing before a cultured American audience of our day, say in Boston.

The Difficult Problem of Winning Civilized Heathen for Christ

Robert Morrison spent no little time in secret efforts to break a way for the gospel into the minds of the few Chinese who would listen to him, but the real work of winning China for Christ did not begin until his translation of the Bible into Chinese was published and the news began to spread among the people that the foreigners could write books like their own scholars. This naturally created a demand for the foreigners' books and soon many copies not only of the Bible but of other Christian books were passing from hand to hand and gradually awakening a suspicion that possibly the "Jesus doctrine" of the foreign devils might be worth thinking about after all. Thus the way was opened here and there for the first or intellectual conversion of the people—which reminds us, by the way, that among civilized heathen two conversions are necessary, a fact which we usually learn only to forget. In a Christian country like America we usually see but one conversion—the turning of the heart from idols to Christ; but in China, before this can happen one must pass through the long and painful process of intellectual conversion—the turning of the mind from idolatry to Christianity.

When the Real Work of Winning China for Christ Began

Perhaps the best thing that ever happened to the little Southern Methodist mission in China was the cutting off by the American War of supplies from home, which forced the mission-

aries to seek government positions, and thus brought them into contact with the literary class and opened the way for them to reach the people through printed literature. This eventually gave the little mission an influence far out of proportion to its size and prepared the way for its educational work, which to-day is one of the most important factors in the Christian education movement in China.

Literature and Schools Used, Not as Substitutes for Evangelizing, but as Aids to Evangelism

These indirect methods of preaching the gospel (through literature and schools) were not developed as substitutes for direct evangelizing, but as aids thereto. Notwithstanding the extraordinary emphasis that has often been laid upon them, there has never been a time when the missionaries in China have thought that China could be won for Christ without the direct preaching of the Good News by word of mouth. But they early realized that the indirect means were necessary, not only for the removal of the obstacles to the gospel which were peculiar to the Chinese civilization, but for the eventual supply of the great number of preachers that would be necessary to evangelize so vast a population. It took but little figuring to show that if China's four hundred millions were ever reached it would take many more missionaries than could ever be brought from abroad, and the only solution to the problem was to provide for the training of native

missionaries in Christian schools. Fortunately they were wise enough to see that this could not be done by simply providing Christian schools. If there were no foreign missionaries carrying the gospel from place to place, if there were no hospitals sending it abroad by deeds of mercy, if there were no inspiring examples of the transforming power of Christ going hither and thither, thereby giving the people a chance to see what a real Christian was like, there would be no native missionaries for the schools to train.

Fortunately, too, they were wise enough to see that schools were needed not only as training places for evangelists, but as channels through which the Good News of Christ could find its way to the homes of the people. Custom did not permit women to go to public meetings, but mothers wanted their children to be educated, and if they could be induced to send them to the foreigners' schools, the children would have a chance to find out what Christians were like and sooner or later they would tell their mothers; and the mothers would invite the teachers to their homes, and thus in the course of time many mothers as well as children would be led to Christ. And thus their homes would be converted into Christian homes and their neighbors would have a chance to see what a Christian home was like. Then too some of the bright girls who were led to Christ at school would

A Wonderful Dream

want to be trained for Christian service as Bible women, and in a little while they would be carrying the Good News of Christ from house to house.

Mary Lambuth's Effort to Reach the Home Through the School

It was a wonderful dream and it came to all the missionaries in the course of time. Mary Lambuth had it almost from the beginning. Before she had been in China a year she had started a little school in her own home, and from that time the establishment of schools as channels through which to reach the home for Christ was the dream of her life. It kept her heart in such a flame that she was always urging it upon others, and as we have already seen, it was her fervent and unceasing appeals that eventually aroused the women of the Church at home and led them to organize and set to work to bring her wonderful dream to pass.

In 1858 Mrs. Lambuth started in Shanghai a small boarding school for girls. This was the forerunner of a large school (the Clopton School) which was organized in 1876, and which after her death became known as the Clopton-Lambuth School. This institution is said to have served as the pattern for many of the best schools for girls in China.

Important Educational Ventures

The next important educational venture was a school for boys, which was started at Soochow in 1870. This was the nucleus of Buffington Institute, which, after a remarkably successful

career under the management of A. P. Parker, was developed into Soochow University. Like all true missionaries, Dr. Parker was an indefatigable worker, and he not only built up a great school, but found time to lead many of his pupils to Christ, to prepare a number of important textbooks, to assist in the translation of the Bible into two dialects, and even to manufacture with his own hands many of the instruments needed in his laboratory.

The Woman's Board Enters the Field in 1878

Soon after its organization in 1878 the Woman's Board entered the field, and as it was Mary Lambuth who had first kindled in the hearts of the women of the Church the desire to take a substantial part in the task of winning China for Christ, the Board naturally began its work by taking her school for girls at Shanghai under its care. To this school was sent Lochie Rankin, a beautiful spirit whose name is still an inspiration to the noble women who have followed her to China. After a year at the Clopton School she was sent with her sister Dora to Nantziang, where they built up an influential school known as the Louise Home. In 1884 the Woman's Board sent out several recruits and the woman's work now went forward at a rapid rate. Among these recruits was Laura Haygood of Georgia, a woman of extraordinary gifts who was at that time the recognized head of the teaching profession of Atlanta. People could not understand

why a woman of her ability and position should renounce the principalship of the Atlanta High School for Girls for the privilege of burying herself in China; but for Laura Haygood there was another point of view. In offering herself for the work she wrote: "I have come to feel that if the work of God in China needs women, there is no woman in the world under more obligations to go than I am."

Brilliant and Heroic Laura Haygood

For a while she taught in Dr. Allen's Anglo-Chinese College at Shanghai and assisted in the mission day schools in the city; and when she was not engaged in the classroom she would go with a Bible woman from house to house in a zealous effort to win Chinese mothers for Christ. But she soon fell in with the growing belief among the missionaries that the Chinese would have to be reached largely through the intelligent classes, and she began to dream of a school in which girls of the highest class might be not only educated under Christian influences but trained for Christ's service. The outcome was the establishment at Shanghai of a school, which under the name of McTyeire School soon became famous throughout the empire and is to-day recognized as one of the best schools for girls in the East, if not in the world. From the beginning it was equipped with the ablest teachers of high Christian character that could be secured in Southern Methodism, and the school was soon

Southern Methodism Leads in the Education of Chinese Girls

turning out girls as well prepared for the highest grade American colleges for women as the best preparatory schools of our own country. Some years ago, when the Chinese government held a competitive examination to select eleven girls to be sent to leading American colleges at its own expense, six of the number chosen were from McTyeire.

For fifteen years Laura Haygood developed and pushed her work with unflagging zeal and when she was about to pass away (1900) she declared that if she had a hundred lives to give she would count it all joy to give every one "to Him for China."

The Aim of the Woman's Board—the Enthronement of Christ in the Home

In all its work the Woman's Board (or as it is now known, the Woman's Work of the General Board) has had but a single aim—the enthronement of Christ in the home; and from the beginning it has pressed toward this goal with the most encouraging results. In addition to its schools for girls it is engaged in medical and kindergarten work, and trains Bible women and supervises their work. As I have said, it is, after all, to native workers that we must look for the evangelization of the great body of China's four hundred millions, and the training of Bible women to go into the homes of the people is no less important than the training of men to preach the gospel in the churches and on the street corners. In the nature of things a foreign missionary can-

not get as close to the hearts of the people as a native worker. The native preacher knows his people and is known of them, and the native Bible woman enters the home and heart of her sister with a freedom and sympathy that would be impossible in a foreign woman, however great her gifts or graces might be. There are native Christian workers in China to-day whose influence for Christ is as great as that of the most gifted Christian workers in our own land.

Another Door to the Chinese Heart Entered in 1832

Southern Methodism found still another door to the Chinese heart when, in 1882, Dr. Walter R. Lambuth, son of James W. Lambuth, established a hospital in Soochow. This enterprise awakened much interest in the Church at home and the women especially gave a hearty response to its appeal. The Woman's Board furnished funds to build a hospital for women, a medical school was organized and the work developed into one of the most powerful factors for Christ in Soochow. When Dr. Lambuth was appointed superintendent of the Japan mission he was succeeded at Soochow by Dr. W. H. Park, who had been his assistant from the beginning. The story of Dr. Park's career as a Christian physician in China is one of the brightest chapters in our missionary history. His unselfish devotion, no less than his remarkable skill, not only won for him a place in the hearts of the people of Soochow,

but it spread his fame, along with that of the Great Physician whom he faithfully served, to many cities and villages in the country around, and to-day "Good Man Park," as he is affectionately known, exerts an influence for Christ unsurpassed by that of any other Christian physician in China.

"Good Man Park" and His Great Hospital

For a long time after the little Southern Methodist mission had entered all these doors there were few visible results to cheer the hearts of the workers. It was still a matter of sowing; only now and then did the news from the field tell of a day of reaping. Most of the time indeed it looked like a painful and almost hopeless struggle for existence. Yet through all those trying years, when the visible results were so small that many people at home utterly lost heart and insisted that the whole enterprise should be abandoned, our missionaries were bravely going on with a work that was destined to exert a greater influence for the future evangelization of China than even the most optimistic missionary of that day could have dreamed.

Much Sowing, but Little Reaping

Look at the record. Into a vast wilderness of humanity we sent two men to plant the standard of the cross and to make conquests for Christ. A little later we sent two recruits. Then disease began its deadly work and for a dozen years and more all the reënforcements that were sent rarely

After All, the Little Mission Has Made a Remarkable Record

brought the working force above the original number. Then came war at home, followed by a fearful struggle for existence which consumed all the energies of our people. And yet fifty years after Charles Taylor's arrival at Shanghai the Southern Methodist mission reported several times more Chinese won for Christ than all the Protestant missions in China together reported fifty years after Robert Morrison began his work at Canton. In 1886 the work was sufficiently advanced to justify the organization of the mission into an Annual Conference. This was done and since then the membership of the Southern Methodist Church in China has doubled every four years. Our mission has not only entered every known door to the Chinese mind and heart, but through at least two of its indirect agencies for spreading the gospel—literature and schools—it has exerted as great an influence for Christ as some of the largest missions in the land.

Our mission stations have gradually spread until they are now scattered through the southern part of the province of Kiangsi and the northern part of the province of Chekiang, a territory containing a population of about fifteen millions. In this field we are developing one of the most comprehensive systems of aggressive evangelism to be found in China. We are training native ministers, Bible women and other leaders in Christian work. We are adding con-

What We Are Doing To-Day

tinually to our membership and training our members in Christian service. We are helping our Churches toward the goal of self-support. We are sharing in the support of a union theological seminary. We are developing the Soochow University System—a correlated system from the primary school up to and through college. This system has at Shanghai the only law school in China conducted under missionary auspices. There are primary schools at many of the mission outstations, middle schools at some of the stations, and a college at Soochow. We are conducting at Shanghai the McTyeire Memorial, which is recognized as the leading school for young women in China. We have a first-class high school (The Virginia) at Huchow, a high-grade grammar school (The Susan B. Wilson) at Sungkiang, and a normal school (The Laura Haygood) at Changchow. We have Bible training schools and kindergartens at several points. We are conducting two hospitals of our own and share in the conduct of one union hospital.

In a word we are doing practically every sort of work that human ingenuity has devised to find a way for Christ into the Chinese mind and heart. We are not doing a great deal of any one sort, but we are doing something. And we are doing it in ways that will enable us to multiply our service for Christ a thousand times the moment the Church at home speaks the word.

III

THE SITUATION IN CHINA TO-DAY

TWENTY years ago we Americans were slaves to statistics. A new enthusiasm for science had just swept over the country and we had fallen under that strangest of modern illusions—that most unscientific fancy which confuses facts with truth, assures us that figures cannot lie and points to the statistical table as the court of last resort. We are still making much of some kinds of statistics—we dearly love statistics of progress—but everybody nowadays knows that figures can and often do lie, and we are beginning to realize that even when they give us the exact facts it is quite possible that the truth may not be in them. We are finding out that we cannot express spiritual values in arithmetical terms, that there are no statistical tables of the spirit, and that even what we call our religious statistics, however accurately they may set forth our material condition, shed no real light upon our spiritual progress, which after all is the only thing that really matters in the end.

Spiritual Progress Not Reflected by Statistics

We are not satisfied therefore when we are told that the statistics of our Southern Methodist work in China are satisfactory. No doubt they are satisfactory, but as statistics only.

What Have We to Show for Our Outlay in China?

What we want to know is what has been done in China that will matter in the end. Many items in our statistics will not matter in the end.

What have we really achieved for Christ in China? What are we doing to-day? What have we to show for our outlay? It is of course interesting to know that our Chinese Conference reports the best Epworth League in Southern Methodism, and that its church membership is doubling every four years. But such facts, encouraging as they may appear, are mainly valuable as painful reminders of our own shortcomings. Our own Epworth League, we remember, is still struggling, and we should think that we had reached the climax of Christian endeavor if our Church membership should begin to double every four years. What we want to know is not the facts about our Church progress, but the truth about our spiritual progress. What are we accomplishing that will matter in the end? We set out to lend a hand in winning the Chinese for Christ. Are we doing what we set out to do? Are we really winning Chinese for Christ? Are we making them real followers of Christ? And are we doing anything else?

In Trying to Help the Chinese We Have Helped Ourselves

Let us answer this last question first. We set out to save China. Unquestionably our efforts have thus far resulted in more good for ourselves than for the Chinese. That is nothing new: missionary work always reacts upon the workers.

Working for the uplift of one's fellow men is like taking them up in an elevator : one takes one's self up along with them. But our efforts for the uplift of China have also brought results upon ourselves that are new—new in degree if not in kind. All missionary effort is an adventure in faith, and an adventure in faith is an adventure in courage. And an adventure in courage always draws the heroic spirits that are in the crowd to the front where they can be seen and where their heroism can inspire others. Moreover it strengthens their own courage as they come forward. A great fire that brings out nothing but a crowd is a dead loss to a city ; but a fire that brings heroes to the front is usually worth all it costs and more. Any community can afford to pay the cost of a fire that adds to its list of inspiring heroes and thereby augments the community's manhood, always its greatest and only necessary asset.

And the same is true of the Church. Anything that merely brings out a Church crowd is a dead loss, whatever it may cost ; but a Church can well afford to pay for anything that will bring its heroes to the front. That is what the call to save China—the most difficult field in the world—did for Southern Methodism : it drew its heroes out of the crowd to the front where they could be seen, and their adventures in faith and courage not only increased their heroism, but won-

derfully quickened the faith and courage of the crowd from which they came. Nothing that Christ's people have done in modern times has added more to the spiritual manhood of the Church than their heroic attempt to capture the Gibraltar of heathenism for Christ. Speaking for Southern Methodism alone, if it had cost a hundred millions to furnish the Church with such inspiring examples of Christian faith and courage as, let us say, James and Mary Lambuth, Young J. Allen and Laura Haygood, it would have been a wonderfully profitable investment.

When we turn from these heroes to look upon the fruits of their work in China, does it seem strange to find that the most conspicuous trait in their converts is heroism?

What Christ Is Doing for Chinese Character

It was the Boxer uprising (1900) that first gave the world a hint of the possibilities of Chinese character when brought under the influence of the heroic Christ. Much has been said of the wonderful spirit shown by the nearly two hundred missionaries who laid down their lives for Christ in the course of this horrible orgy; but this, when one comes to think of it, does not seem so remarkable; indeed it was only what we felt we had every reason to expect. What is far more remarkable is the record of that vast company of martyrs who were not

missionaries but only converts, many of them new and untrained in the service of Christ.

A Wonderful Story of Christian Heroism

The storm center was in the northern province of Shansi. Here more than a hundred missionaries were quickly slain. This carnival of blood, instead of satisfying the mobs, only increased their thirst, and they turned upon the native Christians with a terrible frenzy. They hunted them down like wild animals, and when they caught them they subjected them to every torture that even Chinese ingenuity, which has never been surpassed in such matters, could invent. Thousands, after being exhausted by torture, were led to the place of death and then offered their lives if they would recant. A strip of paper containing the name "Jesus" was placed upon the ground and liberty was promised to all who should step upon it. The sword was held in readiness for all who should refuse—whether men, women or little children. The women were threatened not only with death but with indignities worse than death.

What did they do? Some failed. There never was such a crisis when some did not fail. If a thousand Christians in America were tortured to the point of death and then offered their lives if they would renounce Christ, would nobody fail? Some did indeed fail, but the great mass of them never flinched. Even little children glanced at the threatening sword and then at the

Little Children Die for Christ

strip of paper and then drew back—from the strip of paper! Other children saw the little heads of their playmates roll in the dust and still refused. Timid women bore torture after torture until they were too weak to stand and continued to refuse until their lips were silent in death. Thousands of men bowed their heads and waited for the fatal stroke as quietly as if they were bowed in prayer—as indeed they were. The annals of martyrdom contain no instance of heroism more wonderful than those that were added to the list during that horrible carnival of blood. A young woman, a native teacher, who happened to be at Peking when the rebellion broke out, hastened back to her school because, as she said, she was responsible for her girls and must look after them. She could not remain in a place of safety while they were in danger. She was soon arrested along with her pupils and thrown into prison. A few days later she was set free, but shortly afterwards she was followed again and shot, but not killed. She managed to find a hiding place, but was driven out by hunger some days later and was again arrested. This time she was offered tempting bribes to renounce her religion. For a whole month she was subjected to fiery trials and at last, still refusing to deny her Master, she was partially beheaded, then speared and finally burned.

Another teacher was led, along with her pupils, to the place of execution. There, when an opportunity was given to speak, she calmly declared that while she and her pupils were not worthy to die for Christ they were ready and willing to do so and would trust themselves in his hands. A young man—a student at Peking University—when led to execution, spent the time pleading with the mob to accept Christ. Another student of the same University pleaded with the mob so earnestly to accept Christ that they cut out his tongue to stop him and then hacked him to pieces. And so the story goes on. It is hardly necessary to add that the native pastors of these heroes did not fail to show themselves worthy of such followers. One of them, Pastor Meng, who happened to be from home and could have fled to Peking for safety, insisted upon returning to his mission because the missionaries had remained at their post and he was determined to live or die with them. He died with them.

The Christian Martyrs of Old Did Not Excel These

Hardly less wonderful than the story of those awful days is the unwritten history of the quiet heroism of everyday life that runs through the whole period of missionary effort in China down to the present. There are high-class native scholars in China to-day who have given up everything for Christ—possessions, position, family and all—and are content to live the rest of their

Heroes in Everyday Life

lives in poverty and reproach for the privilege of spreading his gospel among their fellow men. There are high-class young men, graduates of the government schools, who have refused tempting offers of important positions and high salaries for the privilege of winning souls for Christ at wages of seven and eight dollars a month. There are modest women who have obliterated self and bravely faced public scorn to stand before audiences and tell the story of Christ—a thing which to the Chinese mind is the very climax of indecency. There are young men and women who bravely stand up and confess Christ when they know that they will not only lose every friend they have but will be disinherited and disowned by their own people. And there are—there really are—boys and girls in Christian schools who are going without their dinners the year round that they may save money to pay the expense of sending the gospel to other boys and girls.

he Courage of Chang Po-ling

One of the greatest teachers of boys in the world to-day is Chang Po-ling, known as China's "Arnold of Rugby." When he accepted Christ he was at the head of the great government college at Tientsin. He was a brilliant young man who drew young men to him as a magnet draws needles, and his school was crowded with students from every province. It seemed a foolish thing to China's Commissioner of Education that

Chang Po-ling should give up such a position for the privilege of following the "Jesus doctrine," and he urged him to keep his new religion a secret and go on with his work as before. As president of a government institution he would have to bow every morning before the tablet of Confucius in the presence of his students; but that, explained the Commissioner, was only a matter of form. "Why not go through the form and keep your religion to yourself?" he asked. Chang was immovable. "A few days ago," he said quietly, "One came to dwell in my heart. He has changed all life for me forever. I dare not bow to any other lest he depart."

Trials of Young Converts

The struggles of young converts in facing the opposition of their parents furnish one of the most pathetic yet heroic chapters in the history of the Christian movement in China. It is impossible for modern America to conceive of the reverence of a Chinese for his parents, or of what it means for him to go against their wishes. Sometimes indeed the reverence of a convert leads him to a peaceful arrangement which to the Western mind looks very much like a weak compromise. But it is not always safe to judge the character of a Chinese by the way his mind works. A girl attending a Southern Methodist school at Huchow was converted and joined the Church. Immediately her parents took her from school and shut her up in a room, with the threat

that they would disown her and turn her out on the street if she did not recant. But the girl stood firm. At last the mother undertook to work on her sympathies and threatened to commit suicide if she did not at once withdraw from the Church and save the family from disgrace. This was too much and the girl did not know what to do. At last she hit upon an idea. She would take her name from the Church roll provided it was understood that she did not thereby renounce Christ. This satisfied the mother, who was only concerned about the publicity of the matter, and the girl took her name from the roll until she could win her mother for Christ.

A Test Which Dollar-Loving Americans Can Appreciate

But persecution is not all that a convert is called upon to suffer. Often the price must be paid in money or its equivalent. A sorcerer who sold paper gods was converted at a Southern Methodist mission. He was asked if he was ready to give up his old trade and he readily consented. A moment later he left the church and a little while afterwards he came back with his whole stock of paper gods and offered them to be burned. After they were consumed some one proposed to take up a collection to reimburse him, but he bravely refused. He made his sacrifice and he did not want anything for it—only, he added, he would be happy if they would allow him to sell Bibles!

"It is easy," writes a native preacher (Rev.

T. C. Chao, now a professor in the Southern Methodist University at Soochow), "for people to sympathize with missionaries that meet with hardships and difficulties in their field. The native preachers do no less, endure no less, and suffer no less." Another native preacher, in relating his experiences at a meeting, said that when his children came from school in the summer they consumed everything that he and his wife, "like toiling ants," had stored away by self-denial and sacrifice. "We let our children eat," he continued, "and we ate what was left over. Every Sunday I stood at the gate of the church, and the paupers began to come to me. I had one hundred coppers in my hand and distributed them to the poor. At that time I had the ambition to make my small church one of our self-supporting churches. My people gave me seven dollars per month and we lived within the limit of this income. O the joy of our hearts!"

Sacrifices of Native Preachers

But Chinese Christians are not content to show their love for Christ solely by denying themselves for him. They must work for him. Our Western idea of honorary church membership is yet to appear in the East. In China when a man joins the church he understands that he is identifying himself with an association of Christ's followers organized for service. He joins to lend a hand and he is ready for his job.

Chinese Christians Are Working Christians

Many a convert comes into the church full of ambition to see how much he can do for Christ. Many go out and evangelize on their own responsibility. Some who are able rent halls in needy sections and preach to all comers. Others help the pastors in revivals. Now and then a convert will give up a profitable business and devote his whole time to service as a local preacher for $7.50 a month.

This fervent zeal for Christ is not confined to the young or to the humble. You can find it among all ages and all classes. Naturally the young students in the mission schools excel in enthusiasm and their enthusiasm takes them everywhere. They visit prisons, preach and teach in the street chapels, conduct schools for the destitute in needy sections of the cities, work in the Sunday schools and Young Men's Christian Associations and hold prayer meetings wherever opportunity offers. Moreover they prove their sincerity by not neglecting their own: they lead their own fellow students to Christ.

Chinese Christians Love to Pray

It is hardly necessary to add that Chinese Christians are praying Christians. Working Christians are always praying Christians. A teacher in McTyeire School writes that three little girls in the primary department recently made application for a quiet room where they might have a prayer meeting for half an hour every day "with a little friend who had not yet

learned to know Jesus." As a rule the converts love to pray in groups quite as much as alone. At the close of a recent District Conference the presiding elder spoke of the remarkable eagerness which the people had shown at every meeting. "Ah, teacher," replied one of the native workers, "all the Christians have been praying for this District Conference for a year." One of the most significant statements that has come from China in recent years came in the report of a Southern Methodist missionary who, in speaking of the effect of the world war upon his people, said: "They grieve over the great ruin and pray daily for the coming of peace to the nations in distress." And this in a land where the people had been taught for ages to despise all foreigners as demons!

"Rice Christians"

It would be a mistake, however, to conclude from this showing that Chinese Christianity as a whole is of an extraordinary type. There are spurious converts in China just as there are in America. There are pitifully defective Christians in China just as there are in America. And unquestionably there are "rice Christians" in China just as there are in America. About all that we can safely say is that there are many Christians in China who would equal the best we have in America, and not a few who would put the average Christian in America to shame. But when we have said this we have said enough.

For we have said that Christ is working in the hearts of men in China in the very same way that he is working here in America. And surely that is all we need to know.

But sometimes one hears another question. What is the gospel doing for the Chinese community? In China, we are told, there has never been a sense of social responsibility, and it would be quite possible to transform many individual lives without exerting any transforming influence upon the community as a whole. Is Christianity doing anything for the communities in which it is preached? Is it reforming, purifying, elevating society? Is it reorganizing society on a Christian basis?

This is too big a question for a comprehensive discussion here, but let us look at a few significant facts.

Christianity Is Developing a Social Conscience in China

Twenty-five years ago there was no such thing as a social conscience in China. There were a few individuals here and there to whom had come a vision of humanity as a whole, just as there have been in every land and age; and these men carried on their hearts the burden of humanity's need and now and then spoke out bravely for reform. But the people at large did not recognize any obligations to humanity. They did not know what humanity meant. They had never heard of humanity. They only knew their

families and their government and the people. They recognized their obligations to their families and to their government, but they knew of no obligation to the people. The people would have to look out for themselves just as they looked out for themselves. The idea of doing anything for the benefit of mankind never entered their heads. So far as other people were concerned that was the business of the gods. Why should they interfere with the gods? If a great fire was sweeping over the other end of town, it was not their matter. If the fire raged it was no doubt the will of the gods and they certainly did not propose to get themselves into trouble by interfering with the will of the gods. If a man was drowning in the river that was his hard luck. Certainly the gods wanted him to drown or they would not have let him fall overboard: why should they interfere? Why jump in the river to defeat the purpose of the gods when the gods might get you by the toes and draw you down? Besides, what was a man but a man? Nobody ever heard that he was a brother.

A Wonderful Transformation

To-day you will find large and enthusiastic audiences gathered in China to listen to the discussion of public or social reforms. You will find audiences dominated by the very same high ideas of social responsibility that dominate our great reform movements in America. You will

not find them everywhere: you will find them only in communities where the leaven of Christianity is spreading; but you will find them. Where people have not yet heard of Christianity they have yet to hear of social responsibility. You hear of it only where the Christian idea of human brotherhood has gone. But wherever it has gone you hear of it: wherever the Christian leaven has permeated, whether the community has turned to Christ or not, you find men thinking about community needs, national needs, racial needs and even world needs. You will even find men who are ready to interfere with other people's business as well as the business of the gods in order that they may be of service to their community or to their neighbors. In past ages an emperor would now and then issue a reform edict, not indeed because he wanted his people to be better, but because he was looking out for the safety of his empire, which he regarded as his own private property. These edicts never found a response in the hearts of the people. Nobody could see any sense in them. Nobody could understand why a man should do anything for the benefit of the community at large. Who cared about the community at large? But to-day the Chinese government never issues a reform edict that it is not received with enthusiasm by a considerable number of people. People are actually getting interested in their fellow men.

Christianity Rooting Out the Opium Habit

Nearly six hundred years ago the Chinese began to fall into the opium habit. Early in the eighteenth century the government awoke to the fact that opium was steadily pulling the nation down to ruin and an edict was issued prohibiting its use. But the edict fell flat. Sometime afterwards the British East India Company began to import opium from Bengal, and the habit spread faster than ever. In 1840 the government again became alarmed and attempted to put down the trade. This resulted in a collision with the English traders, which brought on what is known as the first opium war. In 1857 there was another war, at the end of which England bound China against further interference with the opium trade. The government now undertook to fight the British traders by encouraging the people to make their own supply of opium. This resulted in an enormous increase in the habit and at the beginning of the present century probably twenty or twenty-five million people were addicted to it.

About this time two missionaries organized an anti-opium society and in a little while the Christian forces of the empire succeeded in working up a strong public sentiment for the abolition of the opium traffic. This was the first time that any considerable number of Chinese became conscious of their responsibility as social beings. In 1906 a petition for the prohibition of opium,

signed by thirteen hundred and thirty-five missionaries, was presented to the throne, and two months later the Empress Dowager issued an edict prohibiting its use and providing for the abolition of the traffic in ten years. This edict was received with enthusiasm by multitudes of Chinese and many not only destroyed their opium pipes but took part in organized efforts to make the edict effective throughout the empire. In three years two-thirds of the opium dens of the country were closed. The movement became so powerful that in 1913 the British Parliament moved to put an end to the importation of opium into China from British possessions five years sooner than the time the British government had originally agreed upon. No one will deny that many Chinese joined in this great reform from other than moral considerations, but it is certain that the victory could not have been won without the awakening of public conscience, and just as certain that the public conscience would never have been awakened but for the gradual spread of Christian teaching among the people. While opium has by no means disappeared from the country it can be procured only at an enormous cost, and millions who were addicted to the habit are in consequence compelled to go without it.

An awakened public conscience cannot be confined to a single reform, and it was not long

Christianity Unbinding the Feet of China's Women

before public attention was extended to other evils. Gambling, which has been called China's running sore, was vigorously attacked, and while it is still holding its own in many quarters, the reform has made encouraging progress and the attacks still proceed with unabated vigor. The movement for unbinding the feet is another illustration of the result of leavening Chinese society with Christian ideas. The custom of foot-binding had prevailed for two thousand years, and to the foreign observer it appeared as rigid as the laws of the Medes and Persians. Certainly no other custom ever appealed so powerfully to Chinese women or treated them so cruelly. The bandaging began between the fifth and seventh year, and was so painful that it was not uncommon for parents to put their children out of the house overnight that they might not be disturbed by their cries. "For each pair of bound feet," runs a Chinese proverb, "there has been shed a tubful of tears." The result of this torture was a pair of horrible stumps three or four inches in length, which, when encased in pretty slippers, were wonderfully beautiful in the eyes of men. The foot-bound woman was doomed to hobble about the rest of her life (or crawl about, as she was likely to do in the absence of her husband), and to be so fearfully hampered that but for her extraordinary persistence she would be of little use to her family.

An edict against the custom was issued more than two hundred years ago, but it had no effect and nothing more seems to have been attempted until the missionaries took up the matter. The practice was of course forbidden in the mission schools, but little headway could be made until China's social conscience began to develop, when anti-footbinding societies were organized among the women and an active crusade was begun in several parts of the empire. A great impetus was given to the movement in 1902, when the Empress Dowager issued an edict urging her people to give up the cruel practice. This edict soon resulted in making natural feet fashionable, and while the fashion has not yet spread to the villages it has come into such favor that a city girl now regards it as a high compliment to be told that she has bigger feet than her companions.

Christianity Awakening a Sense of the Dignity of Woman

It should be added that the unbinding of women in recent years has not been confined to their feet. Christian ideas have gradually awakened in many men as well as many women a sense of the dignity of woman and of her right to a place by the side of man and to an equal opportunity with man to achieve the end of her being. They have come to realize that the dignity of woman demands that everything that is degrading to her sex shall be abolished. As a consequence social customs of a debasing nature are changing. Polygamy is passing. Domestic

slavery is passing. Even the idea that a woman must be subject to a man's orders, though there may be no man to command her but her son, is gradually giving way before this great movement toward Christian ideals.

It is not claimed that every change for the better in Chinese society is the result of the progress of Christian ideas, but it cannot be denied that every moral reform that has been brought about in China in recent years has been inspired by Christian teaching and brought to a successful issue by the devotion of Christian leaders.

A Picture of What Christ Is Doing in China

Elsewhere I have told the story of a woman who sat one day in the Southern Methodist church at Shanghai looking up into the face of a young preacher, who was telling with wonderful power the good news of the matchless love that had brought the Son of God into the world to give his life for men. There were tears in her eyes and her bosom was heaving; but it was easy to see that she was not listening. A flood of memories had carried her far away and she was thinking of what that Matchless Love had done for her and for the noble son who stood in the pulpit before her. It was because of that Love that she had been honored with such a son. It was through that Love that she her been delivered out of a great darkness and

led into the light and liberty of a child of God. It was through that Love that she had been rescued from the canal into which her own mother had thrown her in her babyhood and had been nurtured and brought up to Christian womanhood.

The Miracle That Has Ended All Controversy

Put the picture of this woman and that of her benighted mother of a generation ago side by side and you will have the whole story before you. That is what Christ has been doing in China in the last generation. That is the miracle that has ended all controversy. Men no longer ask whether Christianity will work in China: it is working. In thousands of homes it has worked just as wonderfully as it has ever worked in America. In thousands of homes where once helpless slaves of sin and superstition sat in darkness, intelligent, consecrated Christian women are going about their daily tasks as free and light of heart as their American sisters. And in thousands of places of business the Christian husbands and sons of these women are letting their light shine for Christ as splendidly as the best examples of Christian manhood that we are accustomed to point out to our sons here at home. Beyond question the miracles which Christ is working in China to-day are as wonderful as any he has ever wrought in Galilee or America. Here and there indeed one comes upon the Master's footprints so often that he begins to wonder if

Christ Working in China Just as He is Working in America

China is not almost a Christian land. Wherever the missionaries are working the plain people are talking with a strange interest about the "Jesus religion," while many of the student class are discussing its claims with an intelligence and sympathy that is almost incredible. In many large communities native workers are going to and fro preaching the Good News with a power such as is rarely known here in America except in times of a nation-wide revival. Everywhere the little churches are crowded and missionaries seldom send word home of the completion of a new church that they do not quickly follow it with the announcement that it was too small to accommodate the congregation for which it was built. A leading Chinese has declared that there are more than a hundred thousand people who would at once publicly confess Christ if preachers and churches could be provided to receive them. Not only where the missionaries are at work, but in many near-by districts, the Spirit of God is mightily moving in the hearts of men, and thousands, overcome by a strange hunger of soul, are reaching out after the foreigners' religion as their only hope.

But There Is Another Side

But China is a vast land and we have been looking at it only here and there in spots. We have been looking into the faces and hearts and homes of a few thousand people. But there are millions—four hundred millions. We have been

looking at the front of the field, where the reaping is going on at a rate that often makes the reaper's heart shout for joy. We have not lifted our eyes and looked beyond to that vast stretch of ripe and overripe grain into which the sickle has never been thrust. Inspiring as the harvesting is to-day, the awful fact remains that of all that vast aggregation of human souls little more than one in a thousand has thus far been won for Christ. We are not converting as many Chinese in a day as are born before breakfast.

China Can Never Be Won for Christ at the Present Rate of Progress

At the present rate of missionary progress China will never become a Christian land unless a pestilence should come every year and sweep away a large proportion of its babies. The situation is not only desperate: it is pathetic. There are whole communities begging for missionaries to tell them about the "Jesus religion" and not a single available missionary to send them. There are thousands in the student class who have given their names as inquirers and we have but a little handful of men to look after them. These students have had their minds filled with German materialistic philosophy, and only scholarly men can deal with them, and if there is no one to take them in hand they will drift away into the dark sea of atheism never to be heard of again.

From a teacher in the McTyeire School, Shanghai, I heard this story of a student who came from one of the highest official families in

China. She was ambitious for an education after the American pattern, but she had come to school with the determination that she would get an American education without having anything to do with the American religion. Like many other high-class Chinese girls she had drifted away from the religion of her fathers, and in her search for truth had read many American and European books of materialistic philosophy, and these had led her not only to look down upon Christianity, but to fortify her mind against it. Also her friends had told her that if she went to a Christian school she would surely become a Christian and she had come determined to show them that she had a mind of her own. As a consequence the moment she entered the school she assumed an attitude of stubborn antagonism toward everybody around her. She had a splendid mind and under ordinary circumstances would have jumped at the chance to associate with the cultured teachers who stood ready to win her friendship, but she defiantly resisted their advances and insisted upon pursuing her own way apart from the whole school, having nothing to do with the teachers except when necessary and utterly ignoring her fellow students.

A Story That Symbolizes a Wonderful Thing That Has Happened in Recent Years

For several years this girl persisted in her course, working hard and making excellent records, but steadfastly refusing all advances. All

the while her teachers and fellow pupils had been praying for her and watching for signs of weakening, but she remained as firm as adamant. At last a native preacher began a revival meeting in the school and to the surprise of everybody she attended the services and became an attentive listener. But she was still defiant, until one day, when it began to look as if her case was hopeless, she suddenly broke down, and to the amazement of the whole school surrendered herself to Christ and was powerfully converted. It turned out that she had been for some time resisting the Holy Spirit in her heart. She resisted so hard that when she did at last surrender, her relief was so great that she was almost beside herself for joy. The teacher who told me her story said that never before had she seen a change so complete. Not only the girl's spirit but her face and manner were at once transformed, and ever afterwards she met her teachers and fellow students with a radiant smile.

The Intelligent Classes at Last Looking Christianity in the Face

This story is a picture of a wonderful thing that has happened in China in recent years. For a long time the intelligent classes paid no attention to Christianity, but by and by the leaven of Christian teaching permeated the circle in which they lived and they were compelled to think of it. Still they had no idea of accepting it and they began to assume toward it a defiant, stubborn attitude like that which this girl assumed

toward her teachers and fellow students. They had determined not to accept Christianity and they simply would not look it in the face. At last (1912) Dr. John R. Mott and Mr. Sherwood Eddy, of America, began to hold a series of meetings in the leading cities for the special purpose of reaching the student class. These meetings, which were held in fourteen cities, were attended by seventy-five thousand educated Chinese, and of these seven thousand gave their names as inquirers. In 1914 Mr. Eddy returned and not only covered almost the same ground as before, but held meetings in a dozen smaller cities. At these meetings the Spirit of God awakened such a hunger for the truth that the great will of stubborn opposition utterly collapsed and great numbers of Chinese scholars, like the girl of our story, fell at the feet of Christ in absolute surrender to his rule and service.

Thousands of Inquirers Remain Untaught

But, as I have said, there are thousands of this class who have given their names as inquirers who are still in the dark because we have not enough missionaries on the ground to lead them into the light. Thousands of intelligent, well-equipped men who might make powerful missionaries of the cross are gradually drifting away from God and all religion because we have sent so little help to China that there is

only one Protestant missionary to every seventy-five or eighty thousand of population.

A Distressing Crisis

But this is not the worst. The most serious thing in the present situation is the crisis that has been precipitated by the sudden breaking away of multitudes from their ancient religion. For years the Church at home had fervently prayed that this break might come, but nobody dreamed of a day when the masses would turn from their ancient faith literally by the million, and when that day came it found the Church utterly unprepared to meet it. Here came a vast stream of suddenly emancipated humanity pouring into the wilderness in search of the promised land and the Church did not have on the ground enough men to tell a hundredth part of the mass which way to go. And for several years we have been looking on in a half-bewildered way while a few faithful missionaries, burning with a passion for souls, have been hurrying along by the side of the stream, desperately trying to direct the few whose ears they could reach. And the stream is moving on so rapidly that if reënforcements are not soon sent the great bulk of it will pass without having so much as heard a missionary's voice.

Millions of Chinese Drifting Whither?

Where are these wanderers in the wilderness going? The scholars who do not come in touch with the Christian movement are reading every rationalistic book from Germany they can lay

their hands on and drifting steadily into blank atheism. The unreached masses, cut loose from such moral ties as their ancient religions had bound upon them, are drifting into all the immoralities that the foreigner has taught them, along with those of their own civilization. Multitudes of women, intelligent enough to know of the Western woman's movement for liberty, but not intelligent enough to distinguish between liberty and license, have plunged headlong into license, with the most appalling results. Multitudes of both men and women have been carried away by the enthusiastic teaching that what China needs is the Western civilization without the Western religion, and have accepted the material side of our civilization, utterly oblivious to the fact that our civilization exists to-day only because it has a spiritual side that keeps the perils of its material side from sweeping it away.

The Situation Pathetic, but Not Discouraging

Is the situation discouraging? No: it is pathetic; it is nerve-racking, but not discouraging. If winning the Chinese for Christ depended upon the force of workers that Protestantism has in China to-day, it would be discouraging. It would be helpless. For that matter if it depended upon any number of human forces alone it would be hopeless. But it does not depend upon human forces alone. We cannot hope to send enough missionaries to China to evangelize four hun-

dred million people, but with the help of the Holy Spirit we can send enough to evangelize and win souls and train converts until we have built up a body of believers big enough to evangelize all the Chinese in the world. And surely there can be no question about the help of the Holy Spirit. If there is a place on earth where Christ's workers have had to depend upon the Holy Spirit more than anywhere else, surely that place is China. From the day that Robert Morrison landed at Canton until now there has not been a time when Christ's missionaries in China had the slightest chance of accomplishing anything worth while by their own power, nor has there been a time when Christ left them to their own resources. From the beginning until to-day the whole history of the Christian movement in China has been a history of men and women of extraordinary faith depending upon Christ for impossible things and—getting them!

And certainly there is no sign that the faith of our missionaries is giving out or that the Spirit of God is going to leave them to their own resources. The reaping time has come and it is a poor reaper who loses faith when he sees the ripe ears falling before his sickle. And every day the Spirit of God is giving his strength to his workers and making a way for them in the hearts of the people.

What does all this mean? What can the present situation be but a challenge? And what is this challenge but a challenge to go forward? Good men here and there have interpreted it as an appeal to change our aim. We have laid too much stress upon the individual soul, they tell us: we must think of China as a world problem; as a vast political possibility; as an industrial peril; as a menace to the West. We must make a Christian nation of China for the sake of civilization; for the sake of democracy; for the sake of the race. All these things of course interest us, for they affect the welfare of humanity and as Christians we are interested in everything that affects the welfare of humanity; but there is nothing in the present situation to turn us from the aim which took Robert Morrison and Charles Taylor and James W. Lambuth to China. The Great Command remains unchanged and that command is not an appeal to us as philanthropists or statesmen: it is an appeal to us as servants of Christ. If in Christ we, the members of the Methodist Episcopal Church, South, have found a complete, satisfying Saviour and Lord; if he has met our deepest needs; if he is our very life; then according to this command we must go and share our priceless secret with every brother man who needs him as we do and who is dying for want of him.

The Challenge of the Present Situation

But what does this command require of us? What does it require of us in China?

Not long ago the missionary leaders of Southern Methodism came together to decide what the Church would have to do within the next five years, assuming that we have accepted our full share of responsibility for the salvation of the world. And this is what they decided we should have to do for China:

What We Must Do in China within the Next Five Years

1. Send out twenty-five more men and women for evangelistic work. 2. Build enough institutional plants and chapels to meet the needs of our mission, all of a character to command the respect of the communities in which they are built. 3. Send out twenty-five more men and women for educational work. 4. Establish more middle schools, more vocational schools, more industrial schools. 5. Employ fifty-one additional Chinese teachers. 6. Equip all our schools better with a view to increasing their efficiency. 7. Send out seventeen physicians (men and women) and twenty-seven nurses for our medical work, and build two more hospitals. 8. Take our proper place in the movement to give to the great reading people of China a Christian literature. 9. Develop leaders among our members for every branch of Church work, and by every other means in our power hasten the day when the Church in China will be both self-supporting and self-propagating.

It is useless to mince matters. This schedule was adopted not as the best we could do, but as the least we could afford to do: nevertheless it is no trifle. It calls for something more than our bit: it calls for heroism. And it calls for heroism at home as well as abroad. God is getting some of us ready for heroic deeds in China. And the rest of us must get ready for heroic deeds at home. We shall have to give heroically. The gifts of those who stay at home must be commensurate with the deeds of those who go abroad. And we shall have to pray heroically. Our obligation to go our full length is no less than that of those who go abroad. We too must cast ourselves—all that we are and all that we have—upon the altar of our God.

The Obligation of Heroism Is upon Those Who Stay at Home as Well as upon Those Who Go Abroad

IV

WE VENTURE INTO JAPAN

THE Methodists of the South had hardly gotten deeply interested in their Chinese mission when the world suddenly ceased to think of China. It had something more interesting to think about. A little island kingdom, which for ages had lain hidden away beyond the mists of the sea, suddenly came into view, and began to make history in a way that not only absorbed the world's attention but fairly took its breath. People had heard of it before but had lost sight of it. Marco Polo had set Europe wild over it. The Chinese had known of its existence for ages, but had rarely condescended to notice it. It was only a dot in the little fringe of demon-inhabited islands that stood on the edge of the world, and they were not interested in it, though they were kind enough to give it a name.

Japan Suddenly Emerges from the Mists

They called it Chipangu. When Marco Polo tried to pronounce it his European tongue softened it to Zipangu, and in the course of time Zipangu lost its tail and became Zipan, or Japan.

Knocking at Another Closed Door

The Japanese had closed their door upon the world even more violently than the Chinese had closed theirs, and the thing that suddenly caught the ear of the world was the vigorous rapping

ORGANIZERS IN JAPAN.

(1) President Y. Yoshioka, (2) Dr. J. W. Lambuth, (3) Mrs. J. W. Lambuth, (4) Rev. J. C. C. Newton, (5) Miss Nannie B. Gaines.

that Commodore Perry of the United States navy gave it (1853). Immediately people began to recall the wonderful stories which Polo had told about Zipangu, and immediately they became tremendously interested.

Just who the Japanese were originally has never been determined. Apparently they drifted over from the Asiatic coast at a remote period and apparently they came from two distinct peoples. To this day the upper classes are of an unmistakable Mongoloid type, while the lower classes are as decidedly Malayan. Whether they were partially civilized or not when they arrived is not known, but it is not likely that they had developed very far by the fifth century A.D., when some Buddhist priests came over from Korea and easily persuaded them to accept the religious ideas, political institutions, and literature of China.

Japan's First Experience with the Foreigner

Japan had its first experience with the foreigner in the sixteenth century when Roman Catholic priests came to convert the people to Christianity. For a time all went well and many thousands accepted the new religion, but along with the true missionaries of the cross came many ambitious men who did not hesitate to use the cross for their own gain, and these soon began to stir up trouble. This eventually turned the people against the Christians and led to a series of persecutions, in which not only

Early Persecutions

many foreign priests but probably a hundred thousand native converts perished. At last the government determined to rid the country of all foreigners forever, and in the early part of the seventeenth century notices were posted all over the empire forbidding all foreigners, including even the foreigners' God, from setting foot on Japanese soil on pain of death. Thus Japan's door was shut against the whole world, and it remained shut for two hundred years. Probably it would not be open to-day if the people in their determination to keep it shut had not committed so many acts of cruelty against foreigners who were shipwrecked on their shores as at last to arouse the indignation of the world.

Commodore Perry's loud rapping not only persuaded Japan to open its door (at first indeed it barely cracked it open), but it opened the eyes of its leaders to things which would not allow them to go to sleep again. They saw that while they had been asleep the world had been going on ahead and that they were so far behind that a single gunshot from a foreign warship could bring Japan to its knees. And they saw that if they did not at once bestir themselves and make their little nation powerful enough to hold its own against other nations, it would soon be wiped off the map.

A Wonderful Awakening

The Japanese are a wonderfully alert people

who never need to be told twice what they have to do, and when they saw that they would have to take their place with other nations or go down before them, they sprang to their task with tremendous enthusiasm, and almost before the outside world knew what was going on they had brought about the most wonderful revolution of modern times. They tore down almost all the machinery, methods and ideas of their ancient civilization and ordered Western machinery and Western methods and Western ideas to take their place. They built modern warships, modern factories, and modern railway and telegraph systems. They developed a modern government and a modern educational system. They provided all the modern means that other nations were using to develop the physical and intellectual powers of the nation. They made a beginning in everything that a nation needs except one. They did not think of the spiritual side of life. Nobody had told them that life had a spiritual side. Nobody had told them that the Western people had not come to greatness by the development of their bodies and minds alone. Nobody had told them that the secret of America's greatness was in the souls of its people—that no nation could be great unless its people developed to spiritual manhood as well as physical and intellectual manhood, and that spiritual manhood could not be developed without reli-

Japan's Fatal Blunder

gion. It never occurred to them that New Japan would have to have a religion.

It was the strangest thing that ever happened to any people. Here was a little obscure island nation, that had never meant anything to the world, suddenly emerging from the mists of the sea and taking its place at the head of the nations of the East, armed with the power to lead them whithersoever it would, and yet so blind to the true secret of national greatness that it had no idea what direction it should take.

Japan's Peril

All through those wonderful days of transformation our missionaries were passing by Japan on their way to and from China, and often their hearts would go out toward the little island nation that had been suddenly brought to face the greatest opportunity and the greatest peril that had come to any people. They knew that if something were not done to give Japan a spiritual vision it would soon drift away into the dark, perilous sea of atheism, perhaps never to be heard of again. And they knew that it would draw the whole East after it. But they were helpless; their hands and hearts were full of China's needs, and they could do nothing for Japan but pray. By and by the South began to recover from the effects of the war, and with the coming of prosperity the Church began to

think of extending its work in the East, and then all eyes turned toward Japan.

We Take Our Place in the Program to Win Japan to Christ

The fame of the Lambuths in China had long been an inspiration to the Church at home, and when it was decided to open a mission in Japan it was natural that the Church should look to them to lead the way. The work was begun at Kobe in the summer of 1886 by James W. Lambuth, assisted by O. A. Dukes. So reads the record. As a matter of fact, however, the credit for founding the Japan mission belongs quite as much to Mary Lambuth as to her distinguished husband. As I have said elsewhere Mary Lambuth preferred to be known only as a missionary's wife; but while she served in that capacity with a distinction which has never been outshone, she somehow managed to find time to share her husband's work and at the same time carry on as much missionary work on her own account as any regular missionary of her day.

Southern Methodist Mission Established at Kobe by James W. Lambuth, 1886

No better place could be found for a mission base than Kobe. It lies at the eastern entrance of the Inland Sea in the very heart of Japan, and is within twenty-four hours' reach of fifteen million people. It was Dr. Lambuth's aim to establish a chain of stations all around the Inland Sea with a view eventually to reaching every part of that populous section. This would require of course an enormous amount of traveling and he was now passing the prime of life;

but he did not hesitate; his zeal was as fervent as of old and he plunged into his work with an energy that amazed the younger missionaries. Dr. J. C. C. Newton, who was one of the first recruits sent from America, declares that "there is scarcely a point in our whole field from Kobe to Oita that was not either opened by him or with which his labors were not connected." It was his custom to spend an hour every night reading his Japanese Bible and reviewing his Japanese grammar, and while on his trips by boat he was often seen stretched out on the floor of his cabin, reading his Bible by the light of a tallow candle, while a circle of Japanese passengers sat upon the floor around him listening attentively to every word that came from his lips.

The Work Spreads to Hiroshima

One of the first important points Dr. Lambuth visited after getting the work under way at Kobe was Hiroshima. Here he had the assistance of a young Japanese, T. Sunamoto, who had been converted in America. Sunamoto wanted to have a hand in spreading the Good News among his own people, and at his invitation Dr. Lambuth held a meeting in his home. This led to the organization, with Sunamoto's assistance, of three small study classes, and out of this small beginning grew a strong center of Christian influence, at the head of which now stands the Hiroshima School for Girls, an institution

whose influence in Japan is second only to that of McTyeire School in China.

In less than three months after beginning his work in Japan, Dr. Lambuth baptized his first convert, Suzuki Gentaro. Shortly afterwards, with the assistance of Mrs. Lambuth, he established a reading room in Kobe, which eventually, as we shall see, developed into another important school. Late in the fall his son, Dr. Walter R. Lambuth, was transferred from China to superintend the mission. This relieved the father of a heavy burden of rapidly growing responsibilities, but instead of accepting the change as an opportunity to reduce his activities to conform to the needs of advancing years, he plunged deeper into his evangelistic work and pressed on his way as enthusiastically as ever. His Christlike compassion for men, his unselfish and tireless labors for others and his simple trust in God won everywhere a sympathetic hearing for him, and in spite of the fact that he belonged to the race of hated foreigners he became one of the best-loved men in Japan.

Walter R. Lambuth Made Superintendent

But he had given thirty-two years of his life to China and his time in Japan was short. It seems natural when we come to the end of his wonderful career (1892) to read that in his last hours the heart of the grand old missionary was as full as ever of the work to which he had devoted his life, and that as he was passing away

"Tell Them I Died at My Post"

his passion for Christ and for souls found vent in a thrilling appeal to the home Church to rally to the task of saving Japan. "Tell them I died at my post. We have a great work to do. Tell them to send more men."

Dr. Walter Lambuth's stay in Japan was likewise short, but like that of his father it was crowded with tremendous activities. On his arrival he at once took hold of the general plans which his father had outlined for the mission and he developed them with such wisdom and energy that in a short while the mission was able to report not only a goodly number of growing churches, but several large and successful schools which were destined to rank among the most influential factors for Christ in all Japan.

Years of Rapid Progress

It was at the time when the rage for everything foreign was at its height and the little mission was overwhelmed with urgent entreaties for teachers who could explain the foreigner's religion. Stations were opened as rapidly as possible, and the Church at home, catching something of the enthusiasm of the missionaries in the field, sent out some of its strongest men to reënforce the work. At the end of the first year sixty-six adults had been baptized and there were three organized Churches, three Sunday schools and three day schools. After this the work grew apace for several years, but the

craze for the foreign civilization now gave out and a reaction set in, and for some time afterwards the missionaries engaged in evangelistic efforts could make little or no headway. Fortunately for the Southern Methodist mission, however, its educational movement had gotten so well under way that the anti-foreign movement could not stay its progress, and this part of the work continued to grow at an encouraging rate.

The Educational Plan Successfully Used in China Adopted in Japan

From the beginning of the mission the Lambuths had insisted upon making the most of the school, not only for the training of workers, but as a channel for reaching the homes of the people. Learning was revered in Japan, even more, if possible, than in China, and they could not forget what Christian education had done for China. If the boys and girls of Japan could be brought into touch with Christian teachers, and kept close to them until they could learn what a highly developed Christian was like, they would naturally want to know the secret of the Christian life, and with devoted Christian teachers standing ready to point the way they would have little difficulty in finding it; and of course when they found it they would carry the news to their homes and share it with their friends in other homes. Thus the influence of a little handful of workers would be vastly multiplied and thus eventually thousands of com-

munities to which the Church could never hope to send missionaries would be reached for Christ.

It was a thrilling idea and the founders of the mission never lost sight of it. They were always looking for a strategic site to start a school, and when a site was found Dr. Walter Lambuth would map out his plans for it with all the care of a general mapping out his plans for a great battle. He had inherited from his parents a remarkable missionary vision which took in the needs of Japan for a century to come, and he laid his plans broad and deep. Some one has said that it is doubtful "whether there is another man living who more clearly and vitally apprehends and comprehends the missionary problems of the world."

Dreaming of a Great School for Japanese Youth

It was the elder Lambuth who first suggested the idea of a great school for boys and young men on the outskirts of Kobe. He told his son of a beautiful site he had found for it, and they agreed to meet daily to pray that the money might be provided to buy it. In the meantime Dr. Lambuth had led to Christ a young man of high social standing and culture and had engaged his services as an interpreter and general helper. His name was Yoshioka. Naturally when young Yoshioka found Christ his heart went out to the young men of his own class, the students of Japan, most of whom were followers of atheistic teachers and full of scorn toward

all religious beliefs. Dr. Lambuth's heart had already gone in the same direction and they were soon talking together over the dark outlook for those young men and wondering what they could do to help them. The government schools had fallen into the hands of materialistic teachers who had been educated in Germany or in Germanized universities in America, and everywhere Japan's students were being taught that man was only an animal with a developed brain. Everywhere Japanese boys were growing up with the idea that if they wanted to make men out of themselves all they had to do was to develop their muscles and their brains. As for their spirits, they never so much as heard of them except when some scientific professor referred to the belief in spirits as an ancient superstition. It was evident to these two lovers of young men that if the young men of Japan were not going to get anything more than the government schools were offering them, Japan would eventually become a nation of atheists and would be worse off in the end than if she had been left in the darkness of heathenism. A few other Christian leaders in Japan had reached the same conclusion and were struggling to build up schools in which young men might be educated under Christian influences, and the Lambuths decided that Southern Methodism could do no better than follow in their footsteps. Southern

Methodism should have a great school in Japan to save the sons of the intelligent classes from atheism and win them for Christ.

With Prayer and Work the Dream Comes True

Yoshioka joined the Lambuths in their daily prayers for help and they persisted until one day the news came from America that a wealthy Southerner (Thomas Branch of Richmond, Va.) had given twenty thousand dollars to start a school in Japan. This was sufficient to buy the site and erect a small building, and in a little while Kwansei Gakuin was opened under the management of Yoshioka. It was a small beginning and for a time they had a hard struggle with poverty. A little school of nineteen boys was brought out from Kobe, and a little theological school of nine students, presided over by J. C. C. Newton of the South Carolina Conference, was brought over from Aoyama and housed in an ancient straw-thatched hut which stood on the grounds. But the men who came together to start the Kwansei Gakuin could not have plunged into their work with greater zeal if they had been housed in palaces. Prayer had started the little acorn to sprouting and they would keep on praying until it became a great oak. Mrs. Yoshioka set her heart on a chapel and prayed that God might move some rich man to provide the money to build it, and she had her reward. Another rich Southerner sent all that was needed and the chapel was built. And

thus the little plant grew. But they were not foolish enthusiasts: they worked as well as prayed and no obstacles could cool their ardor.

Kwansei Gakuin Becomes a Great Factor for Christ in Japan

Dr. Newton lost one of his two children under distressing circumstances and soon afterwards his wife's health failed and he was compelled to send her back to America. For three years he worked on alone and then his own health failed and he returned home. A few years later, when his health was restored, he went back and took up his work again. The school was now growing at a rapid rate and its influence for Christ was spreading all around the Inland Sea. The middle school (academy) was drawing hundreds of boys from near-by towns, while the college and the theological school were drawing students from every part of the empire. Dr. Newton and his co-workers were not content to devote themselves wholly to the training of young ministers. Their hearts were in a flame for Christ and they could not be happy if they were not spreading the Good News both by their personal efforts and through their students. As a consequence the theological school eventually became a great center of Christian work. Under the direction of Dr. T. H. Haden of the faculty the students gradually established a chain of Sunday schools, covering the neglected districts in near-by cities, and through these schools the Good News was spread to thousands of homes. The

An Important Center for Christian Work

students were also organized in groups for evangelistic work and when they were not at their classes or studies they could be found scattered among the towns for twenty miles around Kobe, holding evangelistic meetings, selling Bibles and distributing tracts.

This work is done mainly by the theological students and it would be a mistake to suppose that this evangelistic spirit pervades the entire student body. In the collegiate department are many who come to share the Christian's knowledge but will have nothing to do with his religion. But there are many others who do accept Christ and their surrender to Christ's service is as complete as one will find anywhere. And they develop a spiritual manhood that is as high and heroic as anything we are accustomed to here in America. Some of the noblest men in Japan to-day are graduates of Kwansei Gakuin. This seems natural enough when one has had a breath of the spiritual atmosphere of this school or has come in contact with the members of its faculty, who from Dr. Newton (the present President) down are all giving their lives to the work as educators, not for the sake of education, but for the sake of Christ.

Developing a New Type of Manhood in Japan

In their missionary work the students of Kwansei Gakuin are associated with the students of the Bible training school for women, which was started by Mary Lambuth and since her

death has been known as the Lambuth Memorial Bible School. This institution did a wonderful work for Christ under the direction of Miss Maud Bonnell, for many years one of the most successful missionaries of the Woman's Board in Japan, and its influence is now perhaps second only to that of the famous Southern Methodist School for girls at Hiroshima. The students of Lambuth Memorial, in addition to the missionary work they are doing in coöperation with the theological students of Kwansei Gakuin, assist in three kindergartens, conduct evangelistic meetings, distribute religious literature and visit hundreds of women in their homes.

The Lambuth Memorial Bible School

Another influential school at Kobe is Palmore Institute, a large night school which grew out of a little reading room and night school started by the elder Lambuths. At this school more than seven hundred young men are getting excellent business training under the best Christian influences that can be thrown around them. To realize the importance of an institution of this sort in Japan one has only to recall that Japan's biggest running sore is commercial dishonesty. The influence of Palmore upon the business life of Kobe is said to be incalculable. Business men are gradually absorbing ideas of business honor such as the Japan of the past never conceived of. Not only are the students carrying Christian ideas into business, but

Kobe Absorbs Christian Idea of Business Honor from Palmore Institute

many of them are spreading the Good News of Christ in other ways. Several years ago a young Chinese came to the school to learn English. He not only learned English but he learned Christ as well. And he at once conceived the idea of sharing his secret with his three thousand fellow countrymen in Kobe. The result was a night school of his own, in which he is now engaged in teaching English to sixty-odd young Chinese and using every opportunity that his work gives him to win souls for Christ.

A similar institution (the Frazier School) has been established at Hiroshima, and its influence is steadily growing. The educational work at Hiroshima does not cover as wide a field as that at Kobe, but it embraces Miss Gaines's famous school for girls, which is perhaps doing as much to open the homes of Japan to Christ as any other institution in the empire.

Nannie Gaines, Devoted and Indomitable

As an influence Nannie Gaines is to the work in Japan what Laura Haygood was to the work in China. As I have said, the idea of reaching the home through the school, which had been tested with such encouraging results in China, was soon adopted in Japan, and when the missionaries appealed to the Church at home to send out Christian women to show Japanese women what a Christian home was like, and to win and train the future mothers of Japan, many American women were thrilled by it and

here and there a noble girl who had given herself to Christ came bravely forward and offered to go. Among these was Nannie B. Gaines, a brave Southern girl, who was sent out in 1889.

Hiroshima School for Girls

She started her school in an old barn, and for several years had a ceaseless struggle to keep it going. It was before the Western ideas about educating women had found favor among the men, and they did not want their daughters to learn anything more than they needed to keep house and bring up the children. Then, too, there was the opposition of the Buddhist priests, who were doing everything in their power to turn the people against Christian schools and to keep the government from recognizing them. But Nannie Gaines had the spirit of a Christian hero, and she never knew what it was to give up. She kept at her work until the people awoke to a realization of the value of her school to the community, and then she began to plan for larger things. Just then the government undertook to put an end to the teaching of religion in all schools and it began to look as if the mission schools were doomed, and many educators threw up their hands in despair. But Nannie Gaines stood her ground. She respectfully informed the authorities that the teaching of religion was what she had opened her school for, and that if she could not teach religion in her school she would have no object in continuing it. If the

A Woman Who Has Her Way—for Christ

people of Hiroshima did not want to lose their school she would have to have her way. The people of Hiroshima did not want to lose their school and she had her way. To-day Hiroshima School for Girls has nearly nine hundred pupils and is said to be the largest and most successful school of its kind in Japan. It is not only transforming the lives of many girls, but it is transforming thousands of Japanese homes. Nearly all the pupils give themselves to Christ while at school and few of those who leave without making the surrender succeed in forgetting him or ridding their minds of his teachings.

Pupils Trained for Christian Work by Actual Practice

At this institution the instruction does not stop with the usual branches. It goes on to include instruction by actual practice in the art of spreading the Good News of Christ. Every kind of Christian work that a schoolgirl can engage in is carried on during the session, and many of the pupils spend a good part of their vacation spreading the Good News in their home towns. Every Sunday afternoon during the session the pupils divide into groups and go to parts of the city where no other Christians are at work and conduct Sunday schools for neglected children. They now have thirteen of these schools in out-of-the-way places and through these channels they are making a way for Christ into hundreds of heathen homes.

In addition to these Sunday schools this school

conducts six kindergartens and, with the assistance of native Bible women, carries on home visitation, holds mothers' meetings, and distributes Christian literature. Miss Shannon, who with the aid of Bible women is doing a remarkable work in the homes that are open to her, writes that when the pupils go home for the summer holidays many of them gather together the children of the neighborhood and tell them stories. "In this way," she says, "it often happens that the first ambassador of the gospel in some remote country village is not a missionary nor even a Japanese pastor, but just a schoolgirl."

There are other agencies for the spread of the Good News in Japan, but Southern Methodism has not ventured beyond its evangelistic and educational work except to share in the great Christian Literature Movement that is being carried on by the united Christian forces of the empire under the direction of Dr. S. H. Wainright, a missionary of our Church. In recent years the evangelistic field has been entered by the women in a unique adventure at Oita. At this point an evangelistic center has been established, from which trained workers make evangelistic trips to near-by towns. The work is confined to women and children and embraces a Sunday school, a kindergarten, women's meet-

A Unique Adventure at Oita

ings, young women's societies, boys and girls' clubs and cooking and sewing classes.

Japan Methodist Church Organized 1907

Early in the present century the native converts began to exhibit a desire to take upon themselves the responsibility of conducting their own church affairs, and shortly afterwards the missionary authorities of the leading denominations decided that the time had come to set them apart in separate, self-governing organizations. Accordingly in 1907 the missions of the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Church of Canada came together and organized the Methodist bodies of the empire into one church to be known as the Japan Methodist Church. This, however, did not relieve the missionaries of their work: it simply took from their shoulders burdens which the Japanese Methodists themselves were fully capable of carrying and left them free to push their work as evangelists and Christian educators. Many at home regarded the change with misgivings, but the sequel has proved the wisdom of it. The new Church, which started out with a membership of eleven thousand, soon became under the leadership of Bishop Honda ("the Asbury of Japan") one of the most flourishing churches in the country; while our missionaries in both

evangelistic and educational fields have been winning more souls for Christ than ever before.

The Work To-Day—Interesting Facts and Figures

The Japan Methodist Church now has nearly eighteen thousand members, more than two hundred Japanese preachers and about a hundred and forty organized churches. Among its laymen are some of the finest specimens of highly developed spiritual manhood to be found in any land. While the missionaries are independent of the native Church they coöperate with it, especially by opening up work in new territory and carrying it on until the Church is able to take it over. The field occupied by the Southern Methodist missionaries is now divided into three districts—Kobe, Hiroshima and Matsuyama. The evangelistic work in the Kobe District covers six cities and is carried on by four missionaries and eight native preachers who devote their whole time to it, and by four missionaries who give as much time to it as they can spare from their educational work. The educational work is carried on by eight missionaries (four men and four women) and a large number of native teachers. The Kwansei Gakuin is now the largest Methodist institution of the same grade in foreign fields, having an enrollment of 1,272 students and a faculty of fifty-six teachers.

In the Hiroshima District the evangelistic work is carried on by four missionaries and ten native workers, while the educational work is

conducted by nine foreign and thirty-seven native teachers. Nearly all of these are at the Hiroshima School for Girls, which now has an enrollment of about 850 pupils. In the Matsuyama District there are six missionaries and eleven native workers. In this district there are no regular schools, but training for Christian work is given in the women's evangelistic center at Oita.

Are We Really Winning the Japanese for Christ?

This in brief is the showing, so far as it can be given in figures, for our thirty-one years of adventures in faith in Japan. But this means little. Figures are interesting but not very significant. What have we really accomplished? What are we actually doing for Christ in Japan? Are we really winning the Japanese for Christ? Are we making any headway toward bringing Japan into the kingdnom of God?

Difficulties in the Way

One might as well admit at once that, whatever may be said of the character of the progress we are making, it is not rapid. There are obstacles in Japan as well as in China—tremendous obstacles. These obstacles are not mainly religious, as they are in China. The Japanese never took their ancient religions very seriously. Until the Protestant missionaries entered the country they had never taken any religion very seriously except Christianity as it was taught them by Roman Catholic missionaries in the sixteenth century. They never gave to religion that

place and dignity which it has always occupied in the minds of other peoples. It may be doubted whether any considerable number of Japanese ever, until recent years, had any conception of religion as other peoples have understood it. As a people they still have no conception of the life of the spirit. They still have no vision of the world of spirit. From the beginning of their history they have walked with their eyes upon the ground and it is only in recent years that any considerable number of them have learned to look up.

Why the Japanese Have Not Taken Religion Seriously

They seem to have started as sun worshipers. Later they deified the forces of nature. Still later somebody near the throne seems to have conceived the shrewd idea of strengthening the hands of the emperor by teaching the people that he was descended from the sun goddess and was therefore to be reverenced as divine. This naturally led to the worship of the emperor's ancestors also. Thus gradually developed the religion known as Shinto (the way of the gods), the first and only religion the Japanese ever produced. Strictly speaking it is not a religion at all but only "a system of patriotism exalted to the rank of religion." Naturally under this system the people became tremendously patriotic but they never became religious. All that they were taught about the things of the spirit was that the gods should be appeased by offer-

ings that they might do no harm. As for the rest, all that one had to do was to obey the laws of the State and follow one's natural impulses. Other peoples, being immoral, had to be governed by moral laws; but the Japanese, being of heavenly descent, were naturally right, and if they would follow their natural impulses they could not go wrong. There was nothing in such a system to give one's soul a breathing chance and so the soul of the ancient Japanese never had a chance. No wonder that when other religions came the people did not take them seriously; their own original religion was not of a sort to suggest that religion was a serious matter.

Buddhism and Confucianism

Buddhism was brought over by Korean priests in the sixth century, but the Japanese took the industrial, literary and political ideas which were associated with it, and let the heart of the matter go. Of course there were exceptions. Here and there were a few people of a contemplative sort—usually women—whose hearts were hungry, and these got hold of Buddha's spiritual ideas; but although the great masses became Buddhists in name and in a material sense, they never became Buddhists in spirit. The only other important religion of Old Japan was Confucianism, which also was introduced in the sixth century, and which, as I have said, is not a religion at all, but only a system of ethics de-

signed to help men make the most of the present life.

The Greatest Obstacle in the Way To-Day

Of course the missionaries have had to meet the opposition of the Buddhist priests, and in evangelizing among the ignorant masses this has proved to be a serious obstacle; but the main forces which Christianity has had to contend with in Japan have been nonreligious and antireligious rather than religious. At first the biggest obstacle was prejudice. Since this has been dying out the Gibraltar of Japanese materialism has been looming up and this is now the greatest obstacle in the way.

The "Unspiritual Jap"

Undoubtedly the "unspiritual Jap" is a problem, but he is by no means the problem which the average American conceives him to be. Jumping at conclusions about foreigners has always been a favorite pastime, and it is not strange that we Americans, after getting an inkling of Old Japan's religious history, should have straightway jumped at the conclusion that as the Japanese had never taken religion seriously they were incapable of religion. And as it never occurred to us that their refusal to take religion seriously might be due to the fact that hey never had a religion which to their minds was worth taking seriously, it is not strange that after all these years of Christian progress in Japan, many good people should still be unable to understand how a Japanese can become a real

people of Hiroshima did not want to lose their school she would have to have her way. The people of Hiroshima did not want to lose their school and she had her way. To-day Hiroshima School for Girls has nearly nine hundred pupils and is said to be the largest and most successful school of its kind in Japan. It is not only transforming the lives of many girls, but it is transforming thousands of Japanese homes. Nearly all the pupils give themselves to Christ while at school and few of those who leave without making the surrender succeed in forgetting him or ridding their minds of his teachings.

Pupils Trained for Christian Work by Actual Practice

At this institution the instruction does not stop with the usual branches. It goes on to include instruction by actual practice in the art of spreading the Good News of Christ. Every kind of Christian work that a schoolgirl can engage in is carried on during the session, and many of the pupils spend a good part of their vacation spreading the Good News in their home towns. Every Sunday afternoon during the session the pupils divide into groups and go to parts of the city where no other Christians are at work and conduct Sunday schools for neglected children. They now have thirteen of these schools in out-of-the-way places and through these channels they are making a way for Christ into hundreds of heathen homes.

In addition to these Sunday schools this school

instances in some Japanese cities as there are in any American cities of equal size. Dr. J. C. C. Newton has written interestingly of Mr. Ko, one of the oldest and most zealous evangelists of today, who was long a notorious outlaw. "Quiet, strong, earnest, powerful, it is a delight to look upon this wholly transformed man." Some Remarkable Instances

Another remarkably successful evangelistic worker, Mr. Kochi, was brought up under the most degrading influences and became a criminal of the lowest type. When converted he conceived an intense desire to carry the Good News to those of his class and he is now preaching with wonderful success in many of the prisons of the empire. Still another zealous worker for Christ who was once a criminal is devoting his life to carrying the Good News to released prisoners.

Instances of remarkable transformations among the better classes are of course far more numerous. Dr. Newton, in writing of his oldest associate at Kwansei Gakuin, Professor Nagatani, exclaims: "What a beautiful mature Christian character! Why, you feel when you have fellowship with him as if he had been in the school of Christ a hundred years!" A young man, the son of a brewer, on his way to America to learn the brewing business, dropped in at a revival meeting at Honolulu and was led to Christ. He went on to America, but instead of learning the

brewing business he studied for the ministry, and in due time returned home equipped to work for Christ as a Southern Methodist pastor. "Only the heavenly records," writes a missionary, "will show how many precious souls have been led to victory, how many have been comforted (including missionaries) by this humble, quiet, bondslave of Jesus; for he is a veritable Barnabas, beloved exceedingly by every one who knows him."

Christ Is Opening the Eyes of the Blind

Such instances might be multiplied indefinitely, but it is needless to go farther. No one can stay in Japan to-day long enough to know what is going on and escape the conviction that while the progress of Christianity in the empire is slow, many Japanese are actually finding their way to Christ, and that the transformation which takes place in those who do find him is just as thorough as it is in our own people. It cannot be denied that the Japanese are distressingly unspiritual, but neither can it be denied that Christ is opening the eyes of the spiritually blind in Japan as truly as he is opening them here in America.

An Over-praised and Over-Execrated People

What is the present situation in Japan, and what is the outlook? In any effort to find out the truth about this remarkable nation it should be borne in mind that almost everything one hears about Japan or the Japanese is an exaggeration. Somehow travelers have never outgrown the cus-

tom of speaking of Japan with the medieval extravagance of a Marco Polo. They never like Japan; they rave over it. They never like or dislike the people; they either go into foolish ecstasies over them or utterly execrate them. The plain truth is that while the land has many extraordinary features which naturally call forth extravagances of speech, there is nothing really extraordinary in the people. The fact that their material progress far exceeds anything that has ever been achieved in so short a time by the people of the West does not prove that they are superior to the people of the West. Any one of the great nations of the West could and doubtless would have made the same phenomenal progress under similar conditions. Admitting all that has been claimed for their recent achievements there is nothing whatever in their general character or essential characteristics as a people to justify either the exuberant praise or fervent abuse that has been heaped upon them. Their sudden awakening is indeed remarkable. It is the unique event in modern history. But a unique event does not prove a unique people. It may indicate only unique circumstances. And undoubtedly their circumstances at the time of their awakening were unique. Different as they appear from other people upon the surface, when we get down to their essential natures we find that they are just like the rest of us. Unspiritual as they are,

The Japanese Are Like the Rest of Us

when we do succeed in getting down to their spirits we discover that they have the same aspirations that we have and respond to the same appeals. Certainly nothing has been found down at the heart of a Japanese to justify the unworthy suspicion which still lingers in so many Western minds that these strange little people of the East are not of our kind or kin. They are our kind and kin. We are brothers in the same family. We have a common Father and a common destiny.

Japan's Present Ambition

But to return to the present situation. There are about half as many people in the Japanese islands as there are in America. These people are crowded together in a territory about as large as Nebraska. The natural resources of the country are not extraordinary and little more than one-twelfth of the land can be cultivated. As for the people, the higher classes are progressing materially at a remarkable rate, but the great masses are exceedingly poor and in the nature of things are likely to remain poor. All this means, of course, that Japan's further economic growth depends upon her ability either to make important conquests or to develop an enormous commerce. Whatever the people may hope for, their leaders know that it is useless for any nation in this day to count on large conquests unless it is in a position to defy the world, and that unless the Western civilization is destroyed Japan will

never be able to defy the world. And their leaders have set their hearts upon the only course open to them. If they cannot dominate the East politically they will dominate it commercially. Among the higher classes there is also a desire to dominate it intellectually, but they realize that first of all they must conquer it commercially. And unquestionably they are progressing steadily toward this first goal.

Japan an Eastern Nation in Western Clothes

Who are these people that have their hearts set upon the commercial and intellectual conquest of the East? There is a popular notion that Japan is rapidly becoming a Western nation. Japan is not rapidly becoming a Western nation. She is an Eastern nation rapidly acquiring Western clothes and ways. At heart she is as thoroughly Eastern to-day as she was the day Commodore Perry knocked at her door. When she conquers the East intellectually, she will not Westernize it; she will Japanize it.

"As Goes Japan, So Goes the East"

That means that "as goes Japan so goes the East." Being Eastern at heart Japan understands the East and sympathizes with it. And having an intellectual ambition that knows no bounds it is only a question of time when the East will do its thinking on the Japanese plan. What Japan's scholars accept the East will accept; what they reject the East will reject. Already Japanese scholars and Japanese thought are finding their way into Korea, Manchuria, and

China, and eventually they will penetrate Siam, Burmah and even India. And already the Eastern peoples are listening to Japan. They are listening because Japan is the biggest success they know anything about.

What is Japan going to teach them? What are we doing to make sure that she will not teach them what she is to-day teaching her own children in the government schools? What are we doing to make sure that she will not eventually transform the whole East into a vast dark sea of atheism? What are we doing to win Japan for Christ, that Japan may win the East for Christ?

As Matters stand To-Day

After sixty years of missionary effort there are a hundred thousand people in Japan who profess allegiance to Christ. There are many thousands who are in some sense seeking Christ, and still others (perhaps several hundred thousand) who are making some effort to conform their lives to Christ's teachings. These figures are small, but they are not discouraging when we remember that the results are much larger than we are getting in America for the same amount of work. How many Christians would we have in America to-day if we did not have more than one preacher for every twenty or thirty thousand inhabitants, and in some sections, more than one for every seven or eight hundred thousand inhabitants?

The Leaven in the Lump

Fortunately while the Christians of Japan are few in number they are widely scattered. You do not find many anywhere, but almost everywhere you are likely to stumble upon one or more. You can find them in high places as well as low. They are in important government offices. They are in the House of Peers. A large proportion of the converts come from the influential classes and as a consequence the Christian groups in many communities have an influence "out of all proportion to their numerical strength." In addition to individual Christians scattered throughout the land, thousands of whom are at work for Christ, there are organizations for Christian work in all the large centers of population. There are working churches that are accomplishing as much for Christ as the best churches in America. There are Christian schools, Christian hospitals, Christian orphanages —every sort of Christian institution that we have in America. Every day and every night through every form of Christian activity something is being done to bring Japan into the kingdom of Christ.

The Only Question Before Us

The question whether the Japanese can be won for Christ is settled forever. The only question that remains is whether we are going to do it. We are winning some Japanese for Christ, but we are not winning them as rapidly as the population is growing. At the present rate of prog-

ress Japan will never become a Christian nation. Plainly there is but one course open to us. We have got to go forward. We have got to increase our forces and our equipment until the churches of Japan can keep up with and more than keep up with the growth of the population. And we have got to do this not only for Japan's sake, but for the sake of all the people of the East. Above all we must do it for the sake of Him who gave his life for them as well as for us.

FOUNDERS OF THE CHURCH IN KOREA.

(1) Bishop E. R. Hendrix, (2) Rev. C. F. Reid, (3) Baron Yun Chi Ho, (4) Miss Ruby Kendrick, (5) Mrs. J. P. Campbell.

V

WE SHARE THE PENTECOST IN KOREA

A Bit of Missionary Romance

ELSEWHERE I have told the story of a missionary's wife—a heroic woman of boundless heart who had a passion for picking up helpless waifs.* Among the little castaways who came to share her love was a baby with smallpox, that had been thrown out to die in the desolate wastes upon which the modern city of Shanghai now stands. The story is too long to repeat here, but as one might easily guess the woman was Mary Lambuth. And of course the baby was a Chinese. The little thing was burning up with fever when Mary Lambuth caught it up in her arms and ran home with it, but under her loving care it recovered and grew up to womanhood. Of course Mae Long became a Christian and no doubt there are many people living to-day who will recall her devotion to Christ as a diligent Bible worker in Soochow. By and by she married a Mr. Mo, and they had a beautiful daughter, Sieu Tsung, who developed into a Christian woman of extraordinary charm. And in the course of time Sieu Tsung was married to a young Korean nobleman, Baron Yun Tchi Ho.

*"Heroes of Faith in Japan."

The Story of Baron Yun

Baron Yun was a member of a band of patriots who insisted that Korea should have the advantages of the Western civilization, and who had aroused the ire of the conservatives by persuading the king to establish a postal service after the Western pattern. One night while they were celebrating their success they were attacked by a band of hired assassins and most of them were killed. Among those who escaped was Baron Yun. He fled to the American legation, where he fell into the hands of Commodore Foote, who had him conveyed to a seaport and put on board an American man-of-war that happened to be bound for Shanghai. On reaching Shanghai he determined to devote the time of his exile to acquiring the Western education, and he became a student at the Anglo-Chinese College, which had been established two years before by Dr. Young J. Allen. Here he eventually accepted Christ and after six years of study he went to America, where he spent some time at Emory College and later at Vanderbilt University. On returning to Shanghai he became a teacher at the Anglo-Chinese College, and it was while occupying this position that he met and was married to the charming Sieu Tsung.

A Humble Christian Still

Their honeymoon was hardly over before Baron Yun was recalled from exile to the position of Vice Minister of Education of Korea. They at once set out for Seoul, the capital, and

there Lady Yun became a popular favorite. She also won the friendship of the queen and many honors were showered upon her. But her great change of fortune had no effect upon her simple, unspoiled nature or her deep devotion to Christ, and she was always glad when she could escape the gay scenes of court life and go out with her husband to help the missionaries in their work.

For a little while Baron Yun and his wife were very happy, but the clouds in Korea's political sky began to threaten again, and soon the capital was in the throes of another revolution.

The Land of Morning Calm

Those were dark days for the Land of the Morning Calm. For ages, with few interruptions, Korea had lived up to its ancient name. Its people had always excelled in meekness and quietness of spirit, and general disturbances were few and far between. The secret of those ages of calm is unknown. Much of Korea's past is veiled in mystery. Just who the people were or where they came from has never been fully determined. The aborigines were savages who lived in caves and holes in the ground. These were overwhelmed something more than eleven hundred years before Christ by immigrants—some say from China, others from the north and west. It has been customary to begin her history as a civilized nation with the reign of Kishi, a profound Chinese scholar and author who is said to have taken possession of the country with a band of

Korea in the Early Dawn of History

several thousand Chinese immigrants B. C. 1122; but it now seems clear that Kishi settled in the territory west of the present Korea. Evidently the people are a mixed race, though strongly Mongoloid. They are somewhat taller than the Chinese, more robust, of lighter complexion and more regular features. Their faces are strikingly unlike the Chinese, though the oblique Mongolian eyes are always present. An American often finds it difficult to tell one Chinese from another, their physiognomy is so uniform. One has no such difficulty among the Koreans, whose feaures are as remarkable for variety as those of the Chinese are for uniformity.

Character of the Koreans

Travelers differ widely as to the character of the Koreans. To some the unconverted Korean is without a single redeeming virtue. Undoubtedly the people are much given to lying, cheating, drunkenness and other vices; but the missionaries, who are perhaps the only people that have got close to their hearts, have found in them qualities which force one to love them in spite of their glaring faults. There is a manly tone about their politeness that is exceedingly attractive, and they have a natural kindness of heart that is irresistible. They are exceedingly archaic, but there is no evidence that they are a degenerate people. On the contrary, those who have lived long among them are of the opinion that they have in them a capacity for high development,

when once the teachings of Christ have permeated the mass of the people, and when they are once fully persuaded that they can settle down to live with the assurance that their lives and property will be secure and that it is worth while for them to bestir themselves and do their best. They are indolent, not from any inherent defect of character, but because of many years of unsettled conditions which deprived them of all incentive for work. And lastly, it must be admitted that their most distinguished virtue, meekness, comes very near being a distressing vice. It is said that a cultured Korean has such an aversion to everything that does not make for peace that when he wants to give his enemy a tongue-lashing he usually tries to hire a third party to do it for him.

Korea's Golden Age

Korea's civilization reached a great height four or five hundred years after Christ, and for several centuries its people equaled if they did not outstrip the Chinese in their progress in literature and art. Their Buddhist priests became so famous for their learning that several of them were sent for to teach in the royal household of Japan. These priests advertised all the good things of Korea's civilization wherever they went and the Japanese promptly adopted everything they advertised, except the spiritual teachings of their religion, for which they had no taste. By the eleventh century the

priests were in complete control of the Korean government, but they became so officious and insufferable that the people at last rose against them (1392) and established a new dynasty, under which the priests lost not only their influence but their respectability, and became generally despised along with their religion. From that time the nation was without a recognized religion, though the intelligent classes half-heartedly sought satisfaction in Confucianism and the ignorant masses in Shamanism, which inculcates the worship of evil spirits in nature.

A Nation without a Religion

In 1592 the Japanese invaded Korea as a first step to the conquest of China, but after remaining several years they found it convenient to withdraw. In 1627 Korea was conquered by the Manchus who were then ruling China, and from that time until 1894 it paid tribute to China. During this period the people gradually lost all political ambition. They still loved their country in a way, but they seem never to have given a thought to freedom. The government lay an abject slave at China's feet and probably would have been there to-day if Japan, at the end of her war with China, had not forced her to recognize Korea's independence.

In Subjection to China

For some time Russia and Japan had been eyeing each other across Korea, each waiting for an opportunity to snatch it from China's grasp. After the war with China Japan ap-

Japan and Russia Fight Over Korea

pointed herself adviser to Korea, Russia meanwhile looking jealously on. In 1904 Japan persuaded Korea to sign a treaty giving her the privilege of using Korean territory for military purposes and solemnly promising in return to stand by Korea and preserve her independence. This precipitated the war with Russia. In those days a victorious nation was not supposed to have a good memory for promises made before a war, and when the war was over Japan quietly assumed control of Korea's foreign affairs. In 1909 she went a step farther and took over the administration of justice, and the following year all reserve was cast aside and Korea was formally annexed as a province under its ancient name Chosen.

Japan Annexes Korea

It was in the eighties, while Korea was still a vassal of China, that Baron Yun and other young patriots of Korea started the Civilization Party with the hope of saving their country by the introduction of Western ideas and methods. This movement, as I have said, stirred up the conservatives to a murderous pitch and for some time the party had a hard struggle for existence. When Yun fled to Shanghai he was still under the conviction that all that his country needed was the Western civilization. When he went back he was not so sure. Korea needed the civilization of the West no doubt, but it was a question whether the Western civilization could

Baron Yun Changes His Mind

do much good apart from the Western religion. In a short while the conviction was forced upon him that if his country were ever saved there would have to be a radical change, not merely in its institutions but in its people. The people were facing difficulties that were too great for their strength, and they needed strength. They not only needed intellectual power, but they needed the highest form of power—spiritual power. And thus he at last settled down to the belief that Korea's only hope was in the one religion that brings a people into vital contact with the Great Spirit, who alone can quicken and develop the spirit of man. If his people could be led to Christ so that he could quicken and develop their spirits, they could achieve the power of spiritual manhood and thus they would be able to take their place in the world and in the kingdom of God. And having taken their place they would stand.

Early Attempts to Introduce Christianity into Korea

But the Christian movement in Korea was only getting well under way and the great mass of the population was still unreached. It is true that the Roman Catholics had made several attempts to Christianize the country long before the Protestants began their work. As early as 1772 the Jesuit priests stationed at Peking had sent some Christian books to the capital, and a company of French priests who attempted to establish a mission in the country in 1836 re-

ported that they found several thousand converts as a result of this small sowing. Whether or not it was through these books that Christianity was introduced into the country is not certain, but it is certain that it existed in the country as early as 1802, as in that year the Korean government issued a proclamation against it. Another attempt was made by the Catholics in 1863, but this was stopped three years later by a fierce persecution, in the course of which nine foreign priests were executed. This brief experience with foreigners resulted in a severe tightening of Korea's policy of exclusion and we have no record of further missionary efforts in the country until 1884, unless we count a short visit made in 1873 by Rev. John Ross, a missionary then living in Manchuria.

Korea's Closed Door

Korea inherited her policy of exclusiveness from China, and from the beginning of her history seems to have been given to issuing occasional proclamations announcing her perfect satisfaction with her civilization and her determination to have nothing to do with any other. When Admiral Rogers of the United States navy was sent to inquire of the Korean government as to the fate of an American crew that had been shipwrecked on the coast, this was the answer he got and he could get no other. However, the Korean's bark—to use a phrase of the street—is much worse than his bite, and the

government was usually so mild in its actual treatment of the few foreigners that landed in the country that no great hatred of the foreigner as such ever developed. It is true that the cruelties practiced by the Japanese in the invasion in the sixteenth century stirred up a great deal of bitterness, but the Japanese were not regarded as foreigners in the usual sense. And even in this instance it is doubtful whether their hatred was half as deep as their utterances might be taken to indicate. It is significant that the first nation to persuade them to enter into a treaty of friendship was Japan (1876).

The Door Opened to the United States

Korea finally surrendered her policy of exclusiveness in 1882 by signing a treaty of friendship with the United States. This treaty was ratified two years later and the foreign invasion immediately began.

It was largely an invasion of missionaries. This is well worth remembering, for it is perhaps the main secret of the remarkable reception to Christianity that has given Korea the most conspicuous place in the history of modern missions. There was nothing in the country to attract the unscrupulous adventurer, and hence the land was saved from the tidal wave of Western rascality that had done so much to inflame the prejudices of other Eastern people against the foreigner and the foreigner's religion. Most of the people got their first impression of for-

eigners from contact with missionaries, and these impressions were generally so agreeable that wherever the missionary went the existing prejudice soon began to decline. Naturally the missionaries were eyed as strangers, and one is not quick to open one's heart to a stranger; but the people never came to think of them as devils.

Protestant Missionaries Enter Korea, 1834

The first Protestant missionary to settle in the country was Dr. H. N. Allen, an American Presbyterian. He arrived in 1884. He was an able physician and his cures in a land where medical practice had always been a climax of horrors did much to open the hearts of the people to the missionaries who quickly followed. In 1885 two more Presbyterians came from America and also two Methodists (Northern), and soon afterwards missionaries chiefly of other Presbyterian and Methodist churches arrived from England, Canada and Australia.

The Psychological Moment

The missionaries soon discovered that they had come at the psychological moment. Not only did they find many hearts open, or ready to open, but what was better they found many more that were empty. Indeed the hearts of the people everywhere were either empty or being steadily emptied. Never did people have less to set their thoughts and affections upon than the Koreans had in the latter days of their decline as a nation. The greatest obstacle to the progress of Christ in the world has always been a

full heart. Fill a man's heart with anything that is not of God—prejudice, superstition, self-satisfaction, the world, the flesh, the devil, business—with idols of any sort—and he will seldom raise his eyes above his level. It is emptiness that makes men look up. And the Koreans were getting emptier every day. They had had their golden age and there was no longer anything to look forward to. All their progress and all their glory belonged to the past. They were no longer doing anything worth while and life had ceased to be attractive to them. There had been a time when the Japanese looked to them to teach them literature, art, religion, politics—everything; now Japan despised them and looked with envy upon their land only because she needed room for her surplus population. The Korean government had been as weak as water for centuries. It was China's vassal and a more abject vassal never lay at a conqueror's feet. Koreans still loved their country, poor as it was, insecure as it was; but they could no longer hide from their eyes the fact that it had little in store for them. They still loved their emperor, for they had been taught through the ages to look up to him as a father, but they shook their heads sadly, for he was a poor stick of an emperor. And all over the country life was insecure and property was insecure and there was really no inducement to live at all. And

A People in Despair

they knew that unless something happened the future had only evil in store for them. As a nation they were no better off than a wandering waif. Nobody cared for Korea. Even Korea's own people would not lift a hand for Korea.

And worst of all there was no consolation for it. They had no religion to comfort them. Their ancestors had found something in Buddhism, but Buddhism had long since been kicked out into the wilderness. The higher classes had taken half-heartedly to Confucianism, but Confucianism never spoke a word of comfort to any soul—Confucianism did not have anything to do with souls. The ignorant masses had sought refuge in Shamanism, but the worship of evil spirits in rocks and trees is not very comforting; it only frightens you and makes life more terrifying. There was no consolation anywhere.

Empty-Hearted, the Koreans Are Ready for a New Religion

When the missionaries came to Korea there was nothing, absolutely nothing, that made life attractive in the eyes of the Korean people, nothing upon which a man would care to set his heart. It is not strange that as soon as their suspicions toward the strangers were allayed they were ready to listen, and that it was not long after they began to listen before they began to open their hearts. Nor is it strange that when such an empty-hearted people began to accept Christ they accepted him in such a wonderfully

whole-hearted way and with all the simplicity of little children.

Southern Methodism Enters Korea, 1896

When Baron Yun saw what Christianity was doing for his countrymen he began to wish earnestly for more missionaries and soon he was making earnest appeals to the Southern Methodist mission at Shanghai for help. The needs in China were so great that it was difficult to see how a single man could be spared, but the call was irresistible. The Korean field was white unto harvest and it was plain that if Southern Methodism intended to lend a hand in Korea at all it was high time to begin. The matter was settled in 1896 and in September of that year Rev. C. F. Reid, who had given more than twenty years to the work in China, was appointed superintendent of the Korea Mission, and Rev. C. T. Collyer, also of the mission in China, was sent to open a station at Songdo, a city which at that time did not have a single Christian.

The mission opened with two members, Baron and Lady Yun. The first convert was baptized in May, 1897, and the first church was organized the following month at Seoul. Dr. Reid's long experience in China stood him in good stead in laying the plans of the mission and he was ably assisted in the foundation work by Dr. Collyer and the recruits that soon followed—Mrs. J. P. Campbell (who was transferred from

China by the Woman's Board), Dr. R. A. Hardie, Dr. J. B. Ross, Rev. J. R. Moose, Rev. C. G. Hounshell, Rev. W. G. Cram and Rev. J. L. Gerdine.

Rapid Progress from the Start

It was a time of unusual political disturbance and the pioneers had to carry on their work in the midst of many distractions; but the mission grew at an encouraging rate and in 1904 it was visited by a remarkable outpouring of the Holy Spirit, which gave the work a tremendous impetus. This was the beginning of what is now known as the most extraordinary revival in the history of modern missions. Within a year every mission field in Korea was aflame, and for seven years the winning of souls went on at such a rapid rate that the Christian world looked to see the whole nation won to Christ. Bishop Candler, who visited the mission in 1906, declared that the people were turning to Christ as he "had never seen in any field." It was a veritable Pentecost. The revival is said to have reached its climax in a Presbyterian church at Ping-Yang, where the Spirit of God came upon the people with such power that the whole congregation would sometimes cry out in prayer to God at once. Rev. W. G. Cram, in making his annual report for 1906, said: "Under the leadership of the Divine Spirit, there is rising out of heathenism in this country a body of Christians who have within them a simplicity of faith

The Most Wonderful Revival in the History of Modern Missions

and an utter abandonment of self, out of which there is being wrought a church which in years to come will be a mighty testimony to the power of God in Christ to bring out of the weakest of nations a church girded with the strength of Jehovah. Korea is stirred to the heart." Revivals would die out in one community only to spring up in another. The harvest was greater than the missionaries could handle. In 1909, twenty-five years after the Protestant missionaries began their work, it was estimated that there were fully a hundred and twenty-five thousand Christians in Korea; and Dr. John R. Mott, after going over the field, declared that "if the present work . . . is adequately sustained and enlarged in the immediate future, Korea will be the first nation in the non-Christian world to become a Christian nation."

In that year Korean Christians were sending missionaries of their own to their countrymen living in Siberia!

A Real Pentecost

This wonderful revival attracted the attention of the whole Christian world and raised great hopes for the movement for Christ in the East. The harvest was as remarkable for its quality as for its quantity. Prince Ito of Japan, though not himself a Christian, was so deeply impressed with the work while going over the country that he contributed $2,500 (silver) toward the building of a Methodist church for the Japa-

nese colonists of Pyeng-yang. "A leaf from the records of the actual events of any single day," wrote Rev. W. G. Cram in 1908, "might well be accorded a place alongside the accounts of those wonderful journeys of Paul to the Gentile nations. History is repeating itself. The acts of the Holy Ghost as wrought out in the lives of Paul, Peter, Barnabas, Luke and Timothy . . . are being reënacted in Korea in this the beginning of the twentieth century."

General Aim of Our Missionaries

The general aim of our Southern Methodist pioneers in Korea, as stated by Rev. C. T. Collyer, was "to build up a church of evangelical ardor which should be self-supporting." The program of the General Board at the beginning was confined to evangelical and medical work. The situation was different from that in China, and emphasis was not laid upon the educational work until the needs of the growing church demanded it. The method used in the evangelistic part of the work is thus described by a missionary whose name I have unfortunately misplaced:

Method Used in Evangelistic Work

"Each missionary has developed around him a group of Korean helpers, whom, in the first instance, he has personally taught and trained. Those with him or under his supervision have gone out among the people preaching the Word and selling Scriptures and other Christian lit-

erature and distributing leaflets explanatory of Christianity. This work was done in the home, in market places, by the roadside or wherever opportunity offered. As the hearers would become interested and express a desire to know and follow the Christian doctrine they were organized into groups which would meet on the Sabbath for worship and study of the Word. One among their number would be appointed leader of the group and in the absence of a missionary or native helper it devolves upon this leader to conduct the service. These leaders have in turn been taught in special Bible classes so as to better prepare them for ministering to the groups under their care."

Woman's Board Enters Korea, 1897

The founder of the Woman's Work in Korea was Mrs. J. P. Campbell, who was transferred by the Woman's Board from China in 1897. Mrs. Campbell began her work by establishing a missionary center in Seoul, consisting of a school and a home for women missionaries. Recruits soon arrived from America (Miss Fannie Hinds came in 1898 and Miss Arrena Carroll the following year) and the work of organization proceeded rapidly. Misses Hinds and Carroll opened a school at Songdo, which later developed into the Holston Institute, now recognized as one of the most influential schools for girls in Korea. A home for missionaries was also built at Songdo. The school at Seoul, now

known as Carolina Institute, has never grown very large, but it has trained many excellent workers for the churches. The work at Seoul has steadily developed and now embraces several primary schools and a successful evangelistic organization. This organization, which is in charge of Mrs. Campbell, conducts Bible classes. house-to-house visitation and some institutional features, and is looking toward making a beginning in settlement work in the near future. The work in Songdo has also steadily grown and now embraces, in addition to Holston Institute and the home for missionaries already mentioned, the Mary Helm School, the Joy Hardie School, several day schools and an evangelistic organization. The Mary Helm School was started by Mrs. women and later turned over to the Woman's W. G. Cram as a school for high-class young Board. The Joy Hardie School, an excellent training school for Bible women, was started by Miss Carroll. The work in Wonsan was begun in 1900 by Misses Carroll and Knowles, who opened what is now known as the Lucy Cuninggim School, an institution that is accomplishing great things for Wonsan and the country around. Later Miss Sallie Kate Cooper began the Alice Cobb School, which is now exerting a great influence for Christ, especially through its system of home visitation, which enables the young women who are being trained

Important Educational Enterprises

for Christian work to carry the Good News of Christ into hundreds of homes every year.

In 1911 work was opened in Choon Chun by Misses Laura Edwards and Alice Dean Noyes. An excellent evangelistic system was organized, several country schools were started, a home for missionaries was built, and soon the missionaries and Bible women were carrying the gospel to every part of this isolated and almost inaccessible district.

Too much stress cannot be laid upon the evangelistic efforts of the women missionaries in Korea. Many of them conduct regular itineraries (often traveling long distances and enduring great hardships) for the purpose of holding evangelistic meetings for women and teaching Bible classes at "strategic points." The methods employed are thoroughly modern and some of the reports have a decidedly Western sound. For example: "A better baby contest was held, in which sixty little ones were enrolled. A lecture on the care of children was given by Dr. Avison, while a Korean preacher, who gave an evangelistic message, and the Bible women were busy with the mothers."

Evangelistic Efforts of Women Missionaries

"Itinerating among the country groups," writes Mrs. Cram, "taxes the spiritual life and physical endurance. During the day the missionary will visit in the village from house to house, meeting sometimes stolid indifference, sometimes a

faint curiosity, sometimes an awakening interest, sometimes a burning desire for things beyond, sometimes a cynical dignity, and sometimes bitter persecution. In the evening some of these women will come out to hear the gospel story." Mrs. Cram tells how not long ago at one such service held in a Christian home a woman with a hungry heart was sitting listening to the message of love, when her husband came, called her out of the room, dragged her through the streets of the village, and beat her until she was almost dead. "The next morning before the missionary left the village she went to see the woman, who although suffering, bruised, and persecuted, testified that her faith was unwavering."

Educational Enterprises of the General Board

The educational work of the Woman's Board was well under way before the General Board found it expedient to make a start. In the report of the work of the women for 1906 there is mention of support given to pupils attending the Union Intermediate School at Seoul. This school had just been started by combining two schools, one Presbyterian and the other Methodist. The Southern Methodist teacher was Rev. C. G. Hounshell and later when Chosen Christian College was founded as a union educational plant Rev. J. L. Gerdine became our representative. From this modest beginning the educational work of the Board has steadily grown in

breadth and influence. Soon after the union school was established, Baron Yun, realizing at last that the struggle for the independence of his country was hopeless, determined to devote the remainder of his life to the movement to win Korea for Christ, and under the direction of the General Board undertook to establish a great school in Songdo to train the youth of the land for Christian leadership. This institution, which became known as the Anglo-Korean School, opened in October, 1906, with fourteen pupils. At the beginning of the spring term the attendance had increased to a hundred. As Mr. Yun said in his first report, the plan was new, the field was new—"in fact everything was new except the old ginseng shed in which we had to begin." It is interesting to note that this shed had served as the home of Rev. and Mrs. C. T. Collyer, the first missionary family in Songdo, and was afterwards used as a dispensary and still later as a church, thus giving shelter, as Mr. Yun expressed it, to "the four most precious institutions of Christianity—the home, the hospital, the church and the school."

Beginnings of a Great School at Songdo

The boys clamored for some kind of industrial training and to meet this exigency "Miss Erwin kindly consented to give the class some knitting lessons." As a consequence the knitting fever soon raged so high that "we had to forbid the boys bringing any knitting outfit to

classrooms." Such was the beginning of an industrial department that in recent years has become famous as one of the most influential factors in the industrial life of Korea.

The second year closed with two hundred and twenty-five names on the roll. During the year a workshop was built for the rapidly developing industrial department, and a normal school was started for the benefit of teachers in the near-by country schools. The school had already won the reputation of being the only institution within reach where a boy could get "a practical and wholesome education." In 1909 at the invitation of the laymen of the home Church Mr. Yun visited America, where he delivered many addresses, everywhere thrilling great audiences with his eloquence and stirring up extraordinary enthusiasm for the Korean work. In response to his appeals and the efforts of several ministers who coöperated with him in the campaign, many leading churches agreed to stand by the educational and hospital enterprises of the mission, and Mr. Yun returned with sufficient assurances of support for the Anglo-Korean School to encourage him to plan for its development on a large scale. To-day this institution has an enrollment of more than six hundred boys and is one of the most flourishing and influential mission schools in the East. We now have many other schools for boys in Korea—

Enthusiasm in the Home Church for the Korean Work

about thirty in all. We also share in the conduct of a union theological seminary and our Church is represented in the faculties of several other union institutions.

Reaching Sick Souls by Administering to Sick Bodies

In a land where, as in Korea, medical practice is an unspeakable horror the establishment of medical missions would be justified purely as a philanthropy; but medical work in Korea was used from the beginning mainly as an opportunity for administering to sick souls. For a long time the lack of equipment in our own work was pathetic. We had only two dispensaries—one at Wonsan, in charge of Dr. J. B. Ross, and another at Songdo, conducted by Dr. W. T. Reid; but we had no hospitals and at times there were exigencies in which the physicians were almost driven to despair. One physician reported performing an operation on his own doorstep. At last, however, the Church at home responded to their appeals for help and a hospital was built at Songdo and one at Wonsan. In these hospitals our missionaries have not only done a great philanthropic work for Korea, but they have led many of their patients to Christ, who in turn have led many more. It is not an unusual thing for the conversion of a patient to result in the conversion of his family and neighbors. Dr. Reid tells of a patient at the Songdo hospital who on her return home

won her family for Christ and then preached the gospel to her neighbors with such success that there were soon thirty-six Christians in her village. Not only are the physicians and nurses at these hospitals devoted Christians, but each hospital has a resident evangelist who devotes his time to the spiritual welfare of the patients. Moreover when a patient returns home his name is sent to the nearest evangelist, who immediately takes him in hand. A recent important development of the medical work is the establishment at Seoul of a union medical college which receives only Christian students. Every physician who goes out from this school is a Christian physician, and many of the graduates are exerting a great influence for Christ in the communities in which they have settled.

Years of Wonderful Progress

The progress of the Christian movement in Korea continued without interruption until 1912. In that year the number of believers far exceeded two hundred thousand. The Southern Methodist mission reported a membership of nearly seven thousand, not including probationers. Missions had been established in nearly every one of the thirteen provinces and a foothold had been secured in nearly every county in each province. All the churches were growing at a wonderful rate. A Presbyterian church at Pyeng-yang grew so rapidly that after sending

out five colonies to form other churches it still had a congregation of twenty-five hundred. This Church reported a prayer meeting with an average attendance of eleven hundred—doubtless the largest prayer meeting in the world.

And that year the Korean Christians, out of their unspeakable poverty, gave for the support of the gospel a sum equivalent to a hundred and twenty-five thousand dollars (gold).

A Terrible Shock Brings the Work to a Standstill

But the interruption came at last. It was like a bolt out of a clear sky and for a moment the Church staggered. The Japanese government had discovered what seemed to be a plot to assassinate the governor-general, and the agents who had been set to work to trace it to its source had promptly traced it to the Christians. And suddenly Japan, like Herod of old, stretched forth her hand "to vex certain of the Church." At least that was the way it looked at the time. Several thousand converts were arrested and many of them were subjected to torture to force a confession. (It is not uncommon in the East for prisoners under torture to confess to crimes they never committed in order to secure relief.) This sifting process led to the imprisonment of more than a hundred native Christians to await trial. Among them was Mr. Yun.

Nearly all the prisoners were men of irreproachable character and nobody believed that they were guilty. Nobody believed that the gov-

ernment believed it. At first it was reported to the world as a persecution of Christianity. But the missionaries who knew the government knew that the government was not thinking of Christianity. New Japan had waved religion aside as a primitive superstition and did not regard it as a matter of any importance one way or another. But it soon became apparent that while the government was not concerned about the progress of religion as such in Korea it was concerned about the progress of the Church. The Church was the best place imaginable to breed a national consciousness and a spirit of democracy, and these things the government did not propose to have in Korea. And so while there was no religious persecution there was a political persecution. There was no religious persecution of Christianity, but there was a political persecution of the Church.

A Political Persecution of the Church

For a while the Christian world trembled for the outcome. The Koreans had taken to Christianity like little children and the fear became general that they would desert it like little children. But it all turned out as persecutions usually turn out: there was a great sifting and the weak deserted, but the strong only straightened themselves up and drew nearer to the cross. In other words the Church was relieved of its burden of nominal members and the heroes came to the front. That meant of course a decided

The Persecution Scatters the Weak, but brings the Heroic to the Front

improvement in the atmosphere and better opportunities for the most effective work. Moreover the persecution acted as a sifter at the Church door. The chaff stayed outside. Only the truly converted cared to come in. But that was not all. The popular feeling that to join the Church was to invite trouble not only turned the weak away but it proved a challenge to the heroic, and many heroic spirits accepted the challenge. While the trial of the prisoners was going on at Seoul and the situation was such as to make the Church anything but attractive to ordinary people, more than three hundred persons joined the Southern Methodist Church in that city alone.

A Storm of Indignation Causes Japan to Open Her Eyes

As was to be expected the trial resulted in a number of convictions and naturally the number included Mr. Yun, who was the most prominent Christian in Korea. But this too turned out for the advancement of the gospel. The news of the result raised such a storm of indignation among Christian nations that Japan soon awoke to her mistake, and while she delayed pardoning the prisoners for some time, her whole attitude soon changed, and to-day the government officials in Korea, instead of antagonizing the Church, seldom miss an opportunity to assure the missionaries of their good will. Moreover the splendid Christian spirit displayed by the prisoners both in their confinement and

after their release had a salutary effect upon the Koreans, especially the Christians, most of whom followed the example of the released sufferers and freely forgave their enemies, and it is safe to say that a better feeling exists between the two peoples to-day than had existed at any time since the invasion of Korea by Japan in the sixteenth century. And undoubtedly there is a better understanding all round. Apparently the government no longer believes that the progress of the Church is inimical to Japan's interests, while the fears of the missionaries as to the government's designs have been greatly allayed, if not entirely removed.

It should be added that the prisoners were pardoned by His Imperial Majesty, the Emperor of Japan, in response to the appeal of Count Terauchi, then Governor-General of Korea. And it should be added also that so far as the evidence went there was absolutely nothing to show that the conspiracy for which they were tried ever existed. But this is said only by way of keeping the record straight and not with any desire to open old sores. The Korean Church and the missionaries are going on with their work as before and they have no desire to open old sores. Indeed they have no time for the business: they are pushing their work with all their strength and daily praying for a return of their Pentecost.

By Way of Keeping the Record Straight

What has Southern Methodism to show for its twenty-odd years of adventures in faith in Korea?

What We Have in Korea To-Day

Under the agreement by which the territory was divided among the denominations our Church became responsible for the evangelization of an important field in the center of the country, containing a population of a little more than one and a quarter million. In this territory we have to-day nearly two hundred and fifty churches with a membership of about six thousand, and about a hundred and fifty Sunday schools with an enrollment of seven thousand. We have a high school for boys, two high schools for girls, a Bible training school, thirty-odd primary schools, two hospitals and three dispensaries (two in connection with the hospitals). We also share in the conduct of a medical college. To man all these institutions and to carry on evangelistic work in the country districts and in the homes everywhere we have thirty-nine missionaries and about three hundred native workers.

But these are mere statistics, and as I have said before statistics are of uncertain significance. What are we really accomplishing?

Gradual Progress toward Our Goal

Let us put it in a word. We are gradually bringing to pass what our pioneers in Korea adopted for their goal at the beginning: a Church of evangelistic ardor that will be self-supporting. This means of course that we are building up a

Church of real Christians. Nothing in all the East to-day is more inspiring than the remarkable points of resemblance which one finds between the Korean Christians and the Church of apostolic days. The Korean converts are not perfect Christians by any means, but in some things they have far outstripped us all. They have achieved the simple faith of the primitive Church and in some respects have reproduced primitive Christianity with a faithfulness that is marvelous.

Primitive Christianity

They are wonderful in prayer. One would hesitate to say that their praying is always Scriptural or intelligent: often it is mixed with credulity: but what it lacks in breadth it makes up in depth. What they believe they believe. They go to God about everything and with all the simplicity of little children. They really love to pray. Not a few have spent whole nights in prayer. They will go great distances to find a suitable place to pray alone, and they will go quite as far for an opportunity to pray together. They have prayer meetings such as no other people of our time ever saw. It is not uncommon for a whole community to come together to plead with God for some special gift.

Korean Christians Love to Pray

Their love for the Bible is almost as wonderful. They will walk many miles to attend a Bible class, and when they come back they will not be too tired to teach others what they have

Remarkable Love for the Bible

learned. In many places the Bible class is the big feature of the community. Bible institutes are held annually at every mission station and to these are sent the best students from all the classes in the district. These meetings stir up a wonderful enthusiasm for Bible study, and when the delegates return home they spread their enthusiasm among their fellow students.

Fond of Witnessing for Christ

Much has been said of the natural eloquence of the Koreans. Much more might be said of their eloquence for Christ. They really love to testify for him. They talk about him wherever they go. This no doubt is one of the secrets of the rapid spread of the gospel in all parts of the country. In Korean society the subject of religion is not "taboo," and there are no dumb Christians. Everybody in the neighborhood of a Christian becomes familiar sooner or later with the story of Jesus.

The "Work Collection"

A characteristic feature of the Korean Church is what is known as the "work collection." The people are asked how much time they are willing to contribute to the spread of the gospel. Those who agree to contribute are divided into groups and each group is assigned to a given territory. Sometimes a group goes with the missionary in his itinerary among the villages. Many Koreans give a fourth of their time to campaigning for Christ at their own expense.

And let no one imagine they are liberal with

their time alone. They are just as liberal with their money. The fact that their total contributions are not large in American eyes means nothing except that their poverty is quite beyond anything that the American mind can conceive. Cheerful Givers

I have said that they are by no means perfect Christians. They are disposed to be childish as well as childlike and many of them easily wander out of the way. Yet the fact remains that the Korean Church is a Church of remarkably high moral standards. The people have some very imperfect ideas about some of the Christian virtues, but they have been known to have a man up for discipline in the Church for stinginess. And when they examine an applicant for membership they usually want to know if he has ever led a soul to Christ. In one of his tours through the country Dr. John R. Mott was so deeply impressed with the type of Korean Christianity as a whole that he was moved to declare that "if Christianity should die out in America it exists with the Koreans in such vitality that it could be adequately presented to us from them." A Church of Remarkably High Standards

But all this, one might as well admit, is the bright side of the picture. After all is said and done the fact remains that of the thirteen millions of people living in Korea only three hundred thousand to-day express a desire for Christ, and little more than a third of these are actually

The Other Side of the Picture

in the Church. That is nothing against Korea, but it is something against the churches that have undertaken to evangelize Korea. The Koreans have come to Christ as rapidly as we have provided missionaries to take them by the hand and lead them to him. They have been coming faster than that. Eight or ten years ago there were many thousands of earnest inquirers for whom there were no teachers.

What Is Done Must Be Done Quickly

But this is not all. Conditions are such that if we do not send more help Korea cannot be won for Christ. Nor is this all. Conditions are rapidly becoming such that if we do not send more help soon it will hardly be worth while to send it at all. For times are changing in Korea. A dozen years ago the hearts of the people were as empty as their pockets. They had nothing upon which to set their affections. To-day the Western civilization is making its way among them and filling their minds and hearts with a thousand things. Already their intelligent classes are becoming Japanized, and here and there one hears glib talk of the sufficiency of science and of the "mortal blow" which science has inflicted upon that "hoary superstition," religion. A young Korean student not long ago stood up in a church and condescended to inform the simple-minded congregation that there was no God—that science had said so and science knew. Already the prediction of the missionaries con-

cerning Japan—that if it were not soon Christianized its teachers would spread the blight of atheism throughout the East— is beginning to be fulfilled in Korea. So far as we can see there is but one hope of overtaking this latest invasion and that lies in the awakening of the Church at home to its responsibility for the immediate evangelization of the world. Undoubtedly we are waking up. But we shall have to make haste. If we are going to overtake this movement against Christ in Korea we shall have to make haste.

VI

ACHIEVEMENTS IN MEXICO AND CUBA

Our Unchristian Attitude toward Mexico

IT is not pleasant to write about Mexico. For when one writes one must think, and thinking about Mexico is never pleasant. Not if one has a conscience. We have not been fair to Mexico and we know it. We have never shown any desire to be fair to Mexico. We have never treated it as a neighbor. For that matter we never think of it as a neighbor. It is that stray dog hanging around our kitchen door; or it is that bad boy in the alley who throws stones into our back yard. We don't care to remember that Mexico has rights which we are bound to respect. We take care not to remember that it has needs which we are bound to meet.

I say *we*: I mean, of course, we Americans. I might put it broader than that, but that will do. Who loves Mexico? Where is the man or nation that stands up and demands simple justice for Mexico? Who goes to Mexico but to exploit it? Who thinks of spending money for Mexico's uplift? Who refuses to believe that it is only a question of time when we must go in and "clean up Mexico"? Nobody. Nobody but a handful of missionaries in the field and a

BUILDERS IN MEXICO.

(1) Bishop John C. Keener, (2) Dr. C. B. Hanson, (3) Rev. Sostenes Jaurez. (4) Rev. George B. Winton. (5) Governor Andrés Osuna, (6) Miss Nannie B. Holding. (7) Miss Lizzie Wilson.

handful of their backers at home. People don't believe in Mexico.

A Byword, a Hissing, and a Reproach

People never have believed in it. The world never heard of Mexico until it heard that a little handful of Spaniards had conquered it, and that gave it a black eye from the start. Later there was a mixing of races and then when Mexico was mentioned people thought of a mongrel breed and remembered the old saying that a mongrel breed inherits the vices rather than the virtues of their ancestors. And of course that blackened the other eye. Still later the mongrels began to give trouble on the border and we conceived the happy metaphor of the bad boy in the alley who was always throwing stones into our back yard. And from that day Mexico has been a byword, a hissing and reproach. We like to excuse our use of it as a byword by saying that we have lost patience with it; but that is not true: we never had it to lose. We have always said that we had no patience with it.

A Nation That Never Had a Chance

I cannot think of a nation that has had less chance than Mexico. Its first introduction to the Christian civilization was at the mouth of the gun. Its first glimpse of Christianity was when it was driven into the Church at the point of the bayonet. Cortez was like the other Christian navigators of his time: his conscience would not let him conquer a people except under the cloak of missionary zeal, and having little time to

spare he always tried to convert the conquered in record time. Magellan boasted that he had Christianized a large number of islands in the Pacific, including the Philippines, in two weeks. Cortez lined up the Mexicans in long rows and had his priests baptize them by wholesale.

That brought the people into the Church and when they were once inside the priests were satisfied. There was a vast difference between the priests who went to Mexico in those days and the priests who went to plant the cross in the Far East. Francis Xavier and many of his men had a consuming passion for Christ and they won many souls for Christ. The priests who went to Mexico were a decayed lot whose only passion was for power, and instead of rescuing men from the bonds of ignorance and superstition and bringing them into the liberty of the children of God, they left them in the bonds in which they found them, that they might have no trouble in exploiting them. The result was not a Christian Church—not the Roman Catholic Church as we know it in America—but a heathen organization with a Christian name. The question is sometimes asked why Protestant Churches should send missionaries to the Mexicans, whose spiritual interests are looked after by the Roman Catholic Church. The answer is that there is no Roman Catholic Church in Mexico except in name, and that the organization

The Real Secret of Mexico's Centuries of Intellectual and Spiritual Bondage

which bears its name has never looked after the spiritual interests of the Mexican people. No American Catholic who knows the Mexicans would call them true Catholics. They were brought into the Church at the beginning without any religious appeal, and the priests, instead of rescuing them from heathenism and instructing them in Christianity, simply gave their heathen practices Christian names and a little church millinery, and let them continue in them. It would be an insult to Roman Catholicism in America to call such people Roman Catholics.

Paganism under a Christian Name

Suppose our own heathen forefathers had been brought into the Church by force, and instead of being led into the light and liberty of the sons of God, had been kept in the bonds of ignorance and superstition and encouraged to continue their heathen practices under Christian names. What sort of Christians would we be to-day?

The Climax of Mexico's Misfortunes

But that is not all. The introduction of alien blood into a race is bad enough and the introduction of bad priests is worse; but these were not the worst of Mexico's misfortunes. If the priests had provided Mexico with the Christian religion and Christian schools the people would long ago have reached a height of spiritual manhood where no sort of tyranny could bind them; but by keeping them in practical heathenism and ignorance for hundreds of years

they made them easy dupes to every tyrant who came to exploit them. And many a tyrant came. Tyrants arose in politics and tyrants from abroad came into industry. The politician found it as important to keep the people enslaved as the priests. And so did the captain of industry. Ignorant workmen did not make very good workmen, it was true, but so long as they remained in ignorance they would be content with a few pennies a day along with unsanitary conditions and other "economies." And best of all there would be no trouble with labor unions.

This is not the whole story of Mexico's misfortunes, but it is enough. It is enough to account for Mexico as it is to-day—the most appalling aggregation of poverty, ignorance, superstition, misery, hate, unrest and general misunderstanding to be found among the civilized nations of the earth.

Is there nothing else in this vast chaos? Are the Mexican people nothing but a mixture of poverty, ignorance, superstition, misery, hate, unrest, and general misunderstanding? Have the few efforts that have been made here and there to rescue these people from bondage and help them to achieve their destiny brought nothing better to light? Let us see.

We Americans used to quiet our conscience about the Indians by assuring ourselves that there was no good Indian but a dead Indian. In

recent years we have been keeping ourselves comfortable over the Mexican in the same way. We say that there is nothing in him to begin with anyway—that the foundations of his character are rotten and there is nothing to build on. Such talk is not only puerile but it gives the lie to our Christian faith. We Christians profess to believe that man is essentially a spirit—that however bad a man may be, or however much bad blood there may be in him, if we will only bring him into a position that will give God a chance to quicken and develop his spirit just as he has quickened and developed his body, he will have the vision and power that enable a man to walk in the path of right, and he may develop to as great a height of spiritual manhood as anybody else.

But this puerile talk about the Mexican is not only contrary to our Christian teaching; it is contrary to the facts. The very first man that Southern Methodism came in touch with at the beginning of its missionary efforts among the Mexicans gave the lie to it. His name was Alejo Hernandez. Hernandez was designed by his father for the priesthood, but while at college he imbibed rationalistic sentiments which destroyed his religious faith, and to avoid becoming a priest he enlisted in the army. In the war against Maximilian he was taken prisoner and after many misfortunes he drifted to the neighborhood of the Rio Grande. His sufferings had

Alejo Hernandez, Heroic Pioneer

brought him to his senses and he began to read religious books with the hope of finding the way to light and peace. One day while at Brownsville he dropped in at a Protestant church and while there was brought to a realization of the saving power of Christ. His own account of this experience has come down to us: "I felt that God's Spirit was there; and though I could not understand a word that was said, I felt my heart strangely warmed. Never did I hear an organ play so sweetly; never did human voices sound so lovely to me; never did people look so beautiful as on that occasion. I went away weeping for joy."

His heart was now on fire for Christ and he went back to Mexico to spread the Good News of Christ among his people; but he soon found himself in more trouble than ever. Everywhere he was bitterly persecuted. At last a friend suggested that he might have a better opportunity if he could arrange to work under the authority of his Church. With this in view he returned to Texas, where he was soon received into the Southern Methodist Church and given a license to preach. In 1871 the West Texas Conference established a Mexican mission at Laredo and Bishop Marvin sent Hernandez to take charge of it. In the minutes of the Conference session held a year later we read: "Brother Hernandez has been subjected during the year to the dire

First Efforts among Mexicans in Texas

necessities of poverty, to the persecutions of superstitious ignorance and bigoted power and to the no less potent influence of flattery and persuasion from those who see no good except as it is associated with themselves." In 1873 he was sent to Corpus Christi, but later in the year Bishop Keener called him to open a mission in the city of Mexico. The Bishop had been deeply impressed by his splendid character and heroic efforts and had great hopes of his work at this important post; but he had hardly gotten the mission under way when he was stricken with paralysis and at his request was sent back to Corpus Christi to die among his friends.

Southern Methodism Enters Mexico City

Undoubtedly Hernandez was an exceptional character, but his name does not stand alone. The honor roll of heroic native evangelists is already a long one and contains perhaps as many shining examples of highly developed spiritual manhood as can be found in a roll of equal length in the religious history of any other people of our time.

In the city of Mexico Southern Methodism came upon another notable Christian hero. His name was Sostenes Juarez. He was the first Mexican Protestant and the first to hold a Protestant service in Mexico. Juarez had happened upon a Bible—in that day one of the rarest treasures in all Mexico. It had been brought over from Europe by a priest in the army of Maxi-

Sostenes Juarez, First Mexican Protestant

milian. Like almost all other intelligent Mexicans Juarez had lost all faith in his Church, but he had come to realize that it would take something more than revolutions to save Mexico, and he began to search his Bible for light. By and by the truth dawned upon him that what he and his country needed was a living faith in a living Saviour, and he joyfully accepted Christ as his Saviour and went to work to teach his people that Christ himself was their only hope. He soon succeeded in reaching the hearts of seven men and in 1865 they met in a private house and together they organized the first Protestant church in Mexico. Apparently they knew little or nothing of the Protestant churches then in existence and they settled upon their doctrines, organization and name for themselves. The name especially is worth remembering; it was "The Society of Christian Friends." Juarez was accepted as their preacher, the owner of the house set apart a room for their use and for years they regularly conducted simple services, which were often attended by as many as the room could hold. He was still preaching when Bishop Keener first visited the city (1873) and at the Bishop's invitation he identified himself with the new mission and served faithfully until his death in 1891. The Bible and pulpit which he used when he was the only Protestant preacher in Mexico can be

seen to-day at the Southern Methodist Mission Rooms at Nashville.

We are accustomed to say that the Southern Methodist Church, in common with the other denominations, was late in entering Mexico because of Romish intolerance. This is the truth, but it is not the whole truth. Undoubtedly the ignorant masses in Mexico could be easily stirred up to such a frenzy against the presence of another religion than their own that a Protestant preacher could not enter the country without taking his life in his hands. But Protestant preachers have entered other countries with their lives in their hands. The whole truth is that the door to Mexico was locked on both sides. It was locked on the inside by Mexican intolerance and it was locked on the outside by American intolerance. We were too intolerant of the Mexican's ways and weaknesses to give the possibility of his salvation a serious thought. In all probability if the question of establishing a mission in Mexico had been left to a vote of the American people, Protestantism would have remained north of the Rio Grande to this day. It was only the development of a great compassion in the hearts of a few Christian leaders that made the first step possible. It takes a great love to laugh at locksmiths when a door is locked on both sides.

A Door Locked on Both Sides

One of the first Americans to develop a pas-

A. H. Sutherland Founder of the Mexican Border Mission

sion for saving the Mexicans was A. H. Sutherland of the West Texas Conference, the founder of the Mexican Border Mission. No missionary ever gave himself more completely to the salvation of a people than he. Hernandez had broken the ground for the mission, but he was soon called away and the foundations were yet to be laid when A. H. Sutherland was appointed superintendent in 1874. The good seed sown by the faithful Hernandez had already borne fruit and when Mr. Sutherland went to his work he had three native preachers to assist him. Those were wild days along the Rio Grande and the bullets that flew between the "Gringos" and the "Greasers" made traveling anything but comfortable. For years desperate characters of both countries had been drifting to the border, "fancying they would be free from the restraints which the laws of their native lands imposed," and few men on either side of the river dared to go about unattended or unarmed; but the missionaries did not know the meaning of fear and it soon came to be understood that it was safer to travel with a Bible in that country than with a revolver.

There Were Heroes in Those Days

Sutherland and his men went about in every direction on both sides of the river preaching the gospel wherever they could find a Mexican hearer, and while they encountered no end of perils and obstacles they were successful from

the first and were soon able to report many converts. Often they traveled through great stretches of desert inhabited by barbarous Indians of a very dangerous type, and even in the more civilized communities they were in constant peril either from assassins or fanatical mobs; but no danger could daunt them and they pressed on with such zeal that in less than five years all the Mexicans in Texas and many in the bordering Mexican states had heard the Good News of Christ. In 1878 Mr. Sutherland reported more than six hundred church members, "with many believers and probationers, and congregations everywhere on the increase." A school had been opened at Laredo and the wife of a native preacher was conducting a school with forty-five pupils at San Diego. The work continued to spread with remarkable rapidity and in 1885 the mission was organized into an Annual Conference under the name of Mexican Border Mission Conference. Soon afterwards the work was pushed westward to the Pacific and a new Conference (Northwest Mexican Mission Conference) was formed out of the northwestern states.

Encouraging Beginnings in Central Mexico

Hernandez, as we have seen, had hardly broken the ground for the mission in the City of Mexico when he was suddenly halted by paralysis. Rev. J. T. Daves, who had been sent to

establish the Central Mexican Mission, took up the work which Hernandez had begun, organized a church and began the erection of a church building. He was soon joined by Sostenes Juarez and another native preacher, and with their help the work went rapidly forward. Not long afterwards Mr. Daves returned home, but the native preachers held on and the little church, which now had about seventy members, continued to prosper. Bishop Keener, who visited the city again in 1876, wrote back: "Directly upon my arrival after night I went round to see our church. . . . I could not but call to mind how heavy my heart was three years ago, just before the purchase of this spot; how impossible it seemed to do anything with these 'Mañana' people; and I felt a thrill of gratitude and prayer shoot through my frame when walking forward to the pulpit. Juarez and Mots were both there and the congregation just about to sing. The altar and front aisle were covered with a bright red carpet, and better than all there was a goodly congregation present, many of them cleanly dressed and intelligent persons." Mr. Daves was followed by Dr. W. M. Patterson (1878), who began at once to extend the work to near-by cities. Juarez was sent to Leon, which was dominated by a bishop noted for his intolerance; but in spite of the fanatical opposition that was stirred up, the missionary was able at

the end of the year to report a church with forty members. Others made equally good reports and for several years the growth of the mission continued at a most encouraging rate. In 1886 the mission (which now had a membership of about seventeen hundred) was organized into an annual Conference under the name of Central Mexican Mission Conference.

All this is encouraging enough, but the best part of the story remains to be told. It is an unwritten chapter for which few materials seem to have been saved. Perhaps some day some good woman who had a hand in the work will find time to tell what the women of Southern Methodism have done to open a way for Christ in Mexico through their schools. The Woman's Board began its work among the Mexicans in 1881 by sending Miss Rebecca Toland to open a school in Laredo, Texas. Two years later she was succeeded by Miss Holding, who should be remembered not only for her great educational work in Laredo, but for her long and distinguished career as superintendent of the Woman's Mexican work. Other schools were organized from time to time and in a few years important educational work of one sort or another was being carried on in Chihuahua, Saltillo, Mexico City, San Luis Potosi, Guadalajara and Durango. The school at Chihuahua (Palmore Institute, named for Dr. W. B. Palmore of St. Louis) has ex-

Beginning of Woman's Work, 1881

Elizabeth Wilson's Work at Palmore

erted an extraordinary influence for Christ in northern Mexico. Miss Elizabeth Wilson, one of the most successful Christian educators in Southern Methodism, served as principal of the school for twenty-two years. "Her contribution to Mexico was the education of more than three thousand boys and girls." She was a woman of remarkable executive ability, an indefatigable worker, and a wonderful winner of souls. A Mexican who was educated at Palmore wrote of her: "It was not possible for all the students to come into personal contact with her, but not one of them left without having felt her influence. She did not allow any public function of the school to begin without prayer. More than one governor of the State of Chihuahua bowed his head for the first time with Protestants at the closing exercises of Palmore College, because Miss Wilson would put God first. Fully eighty per cent of the Chihuahua congregation came into the church through the influence of the school."

Remarkable Record of the Saltillo Normal

Another Southern Methodist school that is exerting an extraordinary influence for good in Mexico is the Normal School at Saltillo, now in charge of Miss Lelia Roberts, who is not only an educator of rare ability but a devoted worker for Christ. More than seven thousand girls have been educated wholly or in part at this institution, and a large proportion of these have married and established Christian homes. Some of

them are wives of prominent public officials. More than a hundred teachers who received their training here are teaching in schools scattered through eight states of the republic. More than eighty-five per cent of the members of the Southern Methodist Church at Saltillo were brought in through the influence of this school. One of the most heartening messages that has recently come to us from Mexico is a statement from Miss Roberts to the effect that the most significant result of our educational and benevolent efforts has been the formation of a middle class of intelligent and progressive men and women that is rapidly increasing "and will some day be the backbone of Mexico's religious, social, industrial and political life."

Perhaps there is not a more inspiring chapter in the history of our educational work in the foreign field than the story of the achievements that were made possible by the devoted efforts of Virginia children (the "Rosebuds" under "Uncle Larry") first through their little schools in and near Mexico City and later by their great school at Monterey. (Monterey, by the way, is the home of our only hospital in Mexico, one of the most successful institutions of its kind in the republic.) Still other schools that have an inspiring history are the institutes at Mexico City, Guadalajara and Durango and the theological school and institute at San Luis Potosi.

It was the remarkable influence of missionary schools upon Mexican life that moved Don Benito Juarez, perhaps the greatest statesman the republic ever produced, to say that "upon the development of Protestantism depends the future welfare of Mexico."

Mexico's Wild Plunges for Liberty

Mexico was quiet when the missionaries entered it, and so long as it remained quiet their work progressed at a most gratifying rate; but it could not remain quiet long. When our American forefathers started out for liberty they knew what they wanted and how to get it, and they kept on until they got it. They had a clear vision and cool, determined spirits and strong leadership, and besides they knew Him whom they believed. And so an eight years' revolution was enough. But the Mexicans—poor fellows! Ages of ignorance and oppression had done their work. Their vision was so poor that most of them could not distinguish liberty from lawlessness; and instead of cool, determined spirits they had only hot, childish impulses; and instead of strong leadership they often had nobody to follow but a bandit; and worst of all they did not know Him whom they believed. And so they made a sad mess of it. Under the inspiration of the dim, confused vision of liberty that had come to them they could snatch up their guns and dash forward and fight and pillage until the hot impulse was over, and then they would stop and lie down to

rest. And after awhile they would spring up and start again. They succeeded in overturning things away back in the fifties, but when they settled down they found that the constitution which they had adopted (1857) was but a scrap of paper and that their President was for liberty for revenue only. Diaz was for liberty of the few, which naturally made him a tyrant over the many, and while his administration brought about such a show of prosperity and peace that the world was led to believe that he had solved Mexico's problem, all that he really did was to hold the people down with an iron hand that the few might have a better chance to grow rich at their expense. And so they began to rise again. And they kept on rising.

The Tyranny of Diaz

The missionaries had a hard time when the insurrections began again and they have been having a hard time ever since. The iron hand of Diaz had made it possible for American capital to make big profits in Mexico, and as revolutions play havoc with "big business," wherever there was a revolution the reports that the Americans sent home were naturally in the interest of the capitalistic class and not of the people. And naturally Americans began to side with the capitalistic class and against the struggling mass. And then the inevitable happened. The struggling mass turned against America and everything American, and in many communities to the

America Gets Its Mexican News from Mexico's Enemies

mob the sight of a Gringo came to be like the sight of a red rag to a bull. Perhaps no people in the world have been more heartily hated in the last twenty years than Americans have been by ignorant Mexicans. That hatred reached its climax a few years ago when America blindly blundered into intervention in Mexico, and it shows no sign of receding. Even the intelligent classes have become infected by the general bitterness. Even our native preachers have had a hard and not wholly successful struggle in keeping it out of their hearts.

Missionaries in Peril

At times the missionaries have had to flee for their lives. At times they have been compelled to leave the country and wait for the storm to blow over. At times the mob has vented its rage upon the schools and churches and there has been an appalling destruction of property. Since the last general disturbance, which led our consuls to order our missionaries out of the country, the work has been almost at a standstill. Time and again the missionaries attempted to resume their labors, but without success. A few missionaries of various denominations are at work where quiet has been restored, but most of the workers are waiting for permission to return. At this writing Miss Roberts is the only Southern Methodist woman in the field, though several women are on the border waiting for their passports to try again.

Perhaps the best that can be said just now is that the prospect is daily growing brighter. Most of the converts are holding out faithfully and in some communities they are doing their best to fill the place of the missionaries until they return. Our missions now have a membership of about twenty-seven hundred. In addition our Mexican missions this side the border report a membership of about three thousand, and while most of the churches are very poor there is in many communities a steady advance toward self-support. The adoption of the new constitution, which at first seemed to be inimical to all religion and threatened to put an end to all direct missionary effort, has not thus far handicapped the work as seriously as was feared, and there are indications that it may prove to be not an unmixed evil after all. Still another encouraging prospect has been opened up by the recent division of territory among the several denominations occupying the field. By this arrangement the Southern Methodist Church surrenders its work in Central Mexico and accepts responsibility for the evangelization of a wide strip of territory on the northern border (embracing the states of Chihuahua, Coahuila and Nuevo Leon, and parts of the states of Sonora and Tamaulipas) and the interior state of Durango. This change has laid upon as at once a great responsibility and a great advantage. We have not

The Prospect Grows Brighter

The Recent Rearrangement of Territory

A Great Responsibility and a Great Advantage

only become responsible for the evangelization of this territory, but, as Dr. E. H. Rawlings has said, in accepting this border position we have become "the guardians of the moral relations" existing between the United States and Mexico. Moreover all our Mexican work on both sides of the line is now brought compactly together, and on the Mexican side at least we can pursue our business of winning souls for Christ without the handicap of denominational differences, which in the opinion of our missionaries has done more to retard the progress of Christianity in Mexico than any other obstacle.

This of course is only a glimpse of our adventure in faith in Mexico, but it is sufficient for our present purpose. When to this we add the fact that the work and experience of the other denominations have been very similar to our own, one conclusion at least is clear. We have not accomplished very much, but we have accomplished enough to assure us that the Mexican problem is not, to say the least, a hopeless problem. This does not mean that it is an easy problem. Not by any means. I do not believe that all the forces that our material civilization could muster would be able to make a dent in it. Certainly there is no power in Washington that can solve it. Nor in Wall Street. Sending an army into the country to "clean it up" will not make a new Mexico

Mexico Not a Hopeless Problem

any more than throwing stones at that bad boy in the alley is going to make a new boy. Nor will a committee to help the Mexicans with their finances or their industries do it. Nor will what we call a secular education do it. That has been tried on the bad boy in the alley and it has only succeeded in turning a little awkward pilferer of nickels into a big expert bank robber. Only one force that has ever been tried in Mexico has accomplished anything and that did not come from the material side of our civilization. It was the last thing that Wall Street or Washington or the apostles of secular education would ever have thought of. It has not solved the problem, but it has made a dent in it, and in view of the smallness of our efforts with it this dent is surely big enough to make us pause for serious thought.

If I had a boy problem in my alley and I should learn that a friend of mine whose alley is infested by a gang of young hobos had succeeded in making a dent in his problem, I am sure I should pause long enough to do a little serious thinking. And if on investigation I should find that he had been using a force that is entirely different from my own, I think I should stop using mine, at least until I could learn something of his secret.

This it seems to me is the first step we must take in this Mexican problem. If we have been

The Business Immediately Before Us

thinking of Mexico as a bad boy in our alley it is time we were admitting to ourselves that our method of dealing with this bad-boy problem is a failure, and it is time we were laying it aside and beginning to look for something better.

I am not one of those who believe that the bad-boy-in-the-alley problem can always be cured without the use of physical force. You cannot do anything with a bad boy until you bring him to his senses, and occasionally a physical shock seems to be the only thing that will bring him to his senses. Nevertheless I am sure that no bad boy was ever brought to his senses by an exhibition of hate, and so long as America remains in its present frame of mind it is foolish to talk of administering corporal punishment to Mexico. It takes a Christian frame of mind for that sort of thing and America has never been in that frame of mind toward the Mexicans.

This Foolish Talk of Punishing Mexico

A man dashes out after the bad boy in the alley in a rage and the next day there are two bad boys where one grew before. Clearly it doesn't work.

We have got to find a better way. Instead of thinking of the Mexican as an incorrigible, as a hopeless case, as a nondescript alien who has no rights we are bound to respect and no needs we are bound to meet, we have got to think of him as our blood kin; as one of like passions with

ourselves; as a son of our common Father; as a brother for whom Christ died, and who therefore should have just as good a chance as we had to escape from bondage and to achieve his destiny as a son of God. With such thoughts in our hearts we shall carry into Mexico the only force that has ever been known to make a dent in the bad-boy problem.

Our Only Way

It is useless to go into Mexico at all unless we are going to carry that force in our hearts. The average Mexican hates us not because he was born to hate, not because he is incapable of anything else, but because he believes that we hate him. We don't hate him, but we don't love him and we have no patience with him and don't want to have anything to do with him, and all that amounts to the same thing so far as he is concerned. And if we want him to change we shall have to change. And we must change first. If we don't see anything good in the Mexican people we can at least learn to think of them as human beings for whom Christ died and who therefore must have vast possibilities for goodness wrapped up in them. I never knew a man to help a bad boy upward until he began to think of the vast possibilities of goodness that were wrapped up in him.

We might make a beginning to-day. We might think of these splendid specimens of highly developed spiritual manhood and spiritual woman-

hood that have come out of our Christian schools in Mexico. When Lilavati Singh, a charming Christian heroine from India, told her story at a missionary conference in New York, Ex-President Harrison said: "If I had given a million dollars of foreign missions, I should count it wisely invested if it had led only to the conversion of that one woman." That is the kind of vision we Americans who have been looking askance at Mexico are needing to-day. Our missionaries have no doubts about the power of Christ to transform the Mexican. They see his likeness in the faces of transformed Mexicans every day. They know that Christ meets the Mexican's need as truly as he meets their own, and they know that nothing else will meet it. That is why they are so sure that if America had spent half as much money in trying to save Mexico as it has spent in trying to save itself from Mexico, an army would be as much out of place on the Mexican border to-day as it would be on the Canadian line.

Seeing Christ in Mexico

Our Last Excuse Gone

The time has come when we can no longer evade Mexico. A little while ago we could put it off with excuses, and we had excuses in plenty. But the last excuse went when we answered that awful cry from Europe. There is nothing we can say now. We may abuse the Mexicans as much as we please, but the day we

acknowledged our obligation to our neighbors across the sea we admitted our obligation to our neighbor at our back door. We had to help the stricken and struggling nations of Europe not only for their sake but for our sake, and whether we feel that we have got to help stricken and struggling Mexico for its sake or not, we are bound to help it for our own sake. We have been saying that before we entered the Great War America's soul was at stake. We might as well face the fact that America's soul is still at stake. It is going to remain at stake until we respond to the cry of our neighbor at our back door as we have responded to the cry of our neighbors across the sea.

The biggest blot on America to-day is the condition of Mexico.

We have got to get this blot out.

And we American Christians have got to lead the way. First of all we must take ourselves in hand. We must change our own attitude toward Mexico. We must put Mexico on our own conscience. We are still excusing our heartless unfairness by reminding ourselves of the Mexicans' faults. As if nobody had faults but Mexicans! The Belgians have faults, abominable faults, but somehow we have not thought of them since Belgium got on our conscience.

It is easy to say we will pray for these disagreeable neighbors. It is quite as easy to say

We Must Put Mexico on America's Conscience

that we will try to love their souls. But it will be time enough to talk about praying and loving when we are ready to be just. When we get that far we shall go farther. When we Christians have changed our attitude we shall go to work to change America's attitude. We must change America's attitude. We must put Mexico on America's conscience. We must turn on the light. We must help America to see that the Mexican people, with all their faults, are just as human as we are, that their souls respond to the same appeals as ours, that they have the same right to revolt against tyranny as our forefathers had, that what we call their countless revolutions are but parts of one revolution long drawn out, that it is just as much our duty to help them in their fight for liberty and democracy as it is to help the imperiled nations of Europe, and that while they have for the most part made a miserable mess of their struggle, there are not a few earnest men among them whose yearnings and aims are just as high and pure as the yearnings and aims of our own revolutionary forefathers or the noblest of our kinsmen who have been making humanity's supreme stand for liberty upon the battle fields of France.

If America should change its attitude toward Mexico in a day it would not take long for Mexico to find it out. But the change is not going to come in a day. It is going to come so slowly that

it will be some time before we shall notice it ourselves, and in the meantime we should provide ways and means to help Mexico find it out. For whatever we may do, everything is going to depend upon Mexico finding it out. The Mexicans as a people not only know that we don't like them, but they believe that we have evil designs against them, and it is going to take something more than a handful of missionaries to make them change their minds. We have got to show our sympathy for them in a really substantial way. We have got to turn our hearts inside out. That is what we did for Belgium. We won their hearts because we showed them our hearts. Suppose we had sent to Belgium a sum of money equal to America's annual contribution to Mexican missions. Would that have shown the Belgians our hearts? Do you show a starving man your heart when you toss him a penny? Suppose the American people should wake up one fine morning and march down the street with flags flying and bands playing and cast two hundred million dollars into a pile to establish Christian schools in Mexico and to aid in reconstructing its devastated districts. How long would it take the Mexican people to find out that *we* are human, that we really don't mean them any harm? How long would it take them to open their hearts to us? How long would it take them to open their hearts to Christ and begin to rise toward

The Conquest of Mexico for Christ Waits upon Our Own Hearts

their divine destiny as men in the kingdom of God? How long would it be before Mexico would cease to be a problem and an army on the Rio Grande would be as badly out of place as an army on the Canadian border?

We Are Kind to Cuba

It is a great relief of mind to turn from Mexico to Cuba. It does not hurt one's conscience to think of Cuba. We are rather proud of what we have done for her, and if we have not done our best it is pleasant to remember that we have never wished her any harm nor given her any cause to think ill of us. We have listened to the cry of the oppressed from Mexico for generations and have gone on our way undisturbed; but when Cuba cried we answered. And we delivered her out of the hands of the oppressor. We have never talked about going in and "cleaning up" Cuba except when we wanted to help her with her health problem. Somehow we are always ready to help Cuba.

Not that we think very highly of those Cubans. On the contrary we have a very small opinion of them. We say that they are lazy and untruthful and good for nothing. Still we never think of them as "Greasers." When we think of them at all we think of them as America's wards. And we Americans are going to take care of our wards.

Is it any wonder that you never find a Cuban

And Cuba Is Kind to Us

who hates America except when you happen upon one who has been tampered with by a designing foreigner? Is it any wonder that the moment America went to war with Germany her little neighbor sprang dutifully to her side?

How We "Cleaned Up" Cuba

When the war with Spain was over and we went in to "clean up" Cuba we carried a lot of disinfectants and things to rid the land of yellow fever, a lot of bread for starving bodies and some missionaries for hungry souls. The religious experience of the Cubans had not been as bad as that of the Mexicans, but it had been very bad and now that Rome was rapidly losing its hold upon them it was a good time to help. Centuries of oppression in a soft, warm climate had made them an indolent, incapable people and they were sadly in need of a stimulus. They needed something more than a stimulus. They needed a vital religion—a religion that would bring their spirits into vital touch with God so that they could develop to real manhood—spiritual manhood. There was nothing so scarce in Cuba as men—human beings who had developed to the full stature of men in spirit as well as in body and mind. We simply had to go to Cuba to help those children grow up to manhood.

Bishop Warren A. Candler was one of the men who helped to put Cuba on our conscience, and when the Church decided to enter the island he

was appointed to lead the way. (An attempt had been made sixteen years before to establish a mission in Havana, but Spanish rule offered no protection to Protestantism and the work was ultimately abandoned.) Bishop Candler, accompanied by Dr. Walter R. Lambuth, who was then Missionary Secretary, Rev. H. W. Baker, and Dr. Fulwood, went to Cuba "to spy out the land" the latter part of 1898, and in a few months work was begun at four strategic points: Havana, Matanzas, Cienfuegos and Santiago.

Southern Methodism Enters Cuba

By agreement among the various Methodist bodies the entire island was left to the Southern Methodist Church to do all that Methodism could do there, and the plan was to occupy the provincial capitals and gradually take in the small towns and country districts. The first missionaries in the field were H. W. Baker, Geo. N. MacDonnell, W. E. Sewell and Thad Leland. The work progressed rapidly from the start and in 1902 S. A. Neblett, H. B. Bardwell and E. E. Clements were sent out to meet the growing needs. There were no peculiar difficulties to be overcome and the story of those early years does not differ materially from that of the work we have done in settlements of foreigners here in America. There was opposition, of course, owing to the age-long spirit of Romish intolerance which still lingered here and there in the island, but this was not so serious as the distressing indiffer-

ence toward all religion that was widely prevalent among all classes. Many of the people associated the Roman Catholic Church with their former oppressors and they wanted it understood that they had no more use for religion than they had for Spain. In spite of these drawbacks the work grew so rapidly that in nine years the Mission was able to report more members than any other Southern Methodist foreign mission except Mexico and Brazil. This rapid growth was no doubt aided in part by the gratitude of the people to America for delivering them from their oppressors, and to the missionaries for their heroic work during the famine and the yellow fever epidemic which were prevailing when they entered the island.

Rapid Growth of the Mission

The Woman's Board entered the field in 1899 and began its work by establishing a school at Santiago under the direction of Miss Hattie G. Carson, who was transferred from Mexico. Another school was opened at Matanzas with Misses Best and Whitman in charge. The school at Santiago was subsequently moved to a suburb of Havana and still later to Cienfuegos, where it developed into a highly successful school for boys and girls, known as Eliza Bowman School. Among the early teachers at this school was Miss Marcie Marvin, a woman of rare spiritual charm, daughter of the sainted Bishop Marvin. The school at Matanzas, now known as the

Early Efforts of the Woman's Board

Irene Toland School, was developed into an equally successful high school for girls. The name of this institution recalls the heroism of Dr. Irene Toland, who sacrificed her life in working among the yellow fever patients in our army in the Spanish-American War. Dr. Toland was a sister of Miss Rebecca Toland, who was transferred from Mexico to take charge of this school in its early years.

Educational Work of the General Board

While the women were developing these schools the General Board was getting under way two small schools, one at Havana, and the other at Camaguey. The school at Havana, through the liberality of a Georgia layman, was subsequently developed into a magnificent institution, known as Candler College, now recognized as one of the most influential mission schools in Southern Methodism. The other school is Pinson College, which was started at Camaguey in 1911 and is steadily growing in numbers and influence.

"They have the Bible in their homes and the loving Christ in their hearts," said Bishop Candler at the tenth anniversary of the mission, in summing up what Southern Methodism had done for twenty-four hundred Cuban members.

Fervent Piety of Cuban Converts

This suggests the fervent type of piety that prevails among these warm-hearted people. The Cubans like Methodism for its fervency. They like Methodist revivals and they want warm evan-

CANDLER COLLEGE, HAVANA, CUBA.

(1) Bishop W. A. Candler, (2) Hon. Asa G. Candler.

gelistic preaching the year round. There can be no question about the genuineness of their religion. A large proportion of the church members exhibit every indication of actual conversion. And many of them are developing to the full stature of spiritual manhood. The missionaries declare that some of the saintliest men and women they have ever known are in their congregations.

Years of Slow Progress and Needed Sifting

The first ten years of rapid growth were followed by ten years of slow progress, in the course of which there was much sifting out of undesirable elements and consequently considerable improvement in general conditions. The work to-day is not moving as rapidly as the missionaries could wish, but it is moving and it will move more rapidly when the Church at home responds to the demand for enlargement which comes from every part of the mission. The schools are crowded and there is pressing need for more room. Indeed it is said that there is hardly a piece of Southern Methodist property in the island that does not need to be enlarged. There is a great educational work before the Church which we cannot longer postpone. There are six hundred thousand Cuban children who need to be taught by highly developed Christians, not only that they may be leavened with Christian doctrine, but that they may have a chance to see what a true Christian is like. And there are multitudes of boys and girls who must be

Urgent Need for Larger Equipment

trained for leadership in church, community and state. Then there is the tremendous task of reaching the untouched masses. There are more than two million people in the island and several hundred thousand of them are dependent upon our denomination. There is still only one evangelized Christian for every two hundred of Cuba's population. We must give these people our conception of Christianity—the Christianity of the Bible. And we must do more: we must give them Christ. They have been led by Rome to the infant Christ and to the dead Christ: the time has come to lead them to a living Christ.

EARLY MISSIONARIES TO BRAZIL.

(1) Rev. J. W. Tarboux, Rev. J. L. Kennedy, Rev. H. C. Tucker; (2) Miss Mattie Watts; (3) Miss Layona Glenn.

VII

MAKING CHRIST KNOWN IN BRAZIL

ONE must still go from home to hear the news. In New York I am told some thrilling things about my neighbor Jones who lives three doors below me. I remember seeing Jones, but I do not recall having heard his name before. In Europe the average American gets his first big surprise when he opens his morning paper and finds himself facing whole columns of news and market reports from South America. South America! Well, to be sure, he has some neighbors down that way, but really—and he tries to recall their names.

The Average American's Ignorance of South America

Ask the first man you meet on the street about Brazil and if he has passed sixty he will tell you how well he remembers the visit of Emperor Dom Pedro to the Centennial at Philadelphia. If he is a Virginian he will probably add that before the Civil War Richmond sent millions of sacks of flour to Brazil and got shiploads of coffee back in return. If he is a youngster just out of college he will be happy if he can recall something about rubber and the length of the Amazon. Ask yourself about those little countries north of

Brazil and you will begin to think of fevers and revolutions. Try to recall Argentina and you will find yourself thinking of a country about the size of Ohio. Who remembers that Argentina is as big as all the United States east of the Mississippi, with the states bordering the western side of the river thrown in? Who remembers that if you should put Brazil on top of the United States it would completely cover it and fall over the edges?

Remarkable Figures of South America's Wealth

Recently the popular magazines have been printing amazing pictures of South America's great cities, with their wonderful modern buildings and charming modern streets; also a lot of incredible figures about its bank clearings, industries and commerce, along with equally incredible prophecies as to its future progress. We are told that the natural wealth of South America is almost inconceivable. Its diamond fields furnish more gems than any other part of the world except South Africa. Four-fifths of the coffee-drinkers of the world look to Brazil to fill their breakfast cup. Argentina counts among its possessions more than a hundred and twenty-five million live stock. Chile gets about a hundred and thirty million dollars a year for its nitrates, while Peru annually raises nearly two million tons of sugar cane and exports ten million dollars' worth of copper.

I have repeated these statements not only as

reminders of our general ignorance of South America and of its large place upon the map of the world, but also to call attention to the fact that apart from their use as eye-openers they have no place in the present discussion. Our interest in a mission field is not, let us hope, dependent upon what winning it for Christ promises to bring us in the way of big business. Just now we are concerned about the bigger business—the King's business—and what we want to think about is not what is going to become of South America's diamonds and coffee and cattle and copper, but what is going to become of its people. There are only eighty million people in that vast land to-day and vast sweeps of it are uninhabited. There is more room there than anywhere else in the world, and in the next fifty years probably three-fourths of all the emigrants in the world will turn in that direction. A hundred years from to-day South America's population will be up in the hundreds of millions.

The Only Place These Figures Have in the Present Discussion

What sort of people are they going to be? Big capitalists will develop the country's industries: who are going to develop its people? Who are going to see that those hundreds of millions of human beings are transformed into men? Somebody will see to the development of their physical power and—to some extent, no doubt—their mental power; but who is going to see to

The Matters of Real Concern

the development of their spiritual power—the only power that can solve the problems of their growing civilization or meet the demands of the kingdom of God? Who are going to help them discover themselves? Who are going to open their eyes to their divine destiny and bring them into vital touch with a Power that will quicken their spirits and develop them to the highest manhood in the kingdom of God?

These are the questions that interest us now. And there are others. What sort of people are these South Americans and what place do they occupy in Christ's program for the world? What are their chances for achieving their destiny, and what is being done to help them work out their divine destiny?

The South American People

As I have said, there are about eighty million in all. Of this number probably fifteen million are white—mainly Spanish and Portuguese. The rest are mixed breeds, Indians and Negroes. The upper classes among the whites are highly cultured, capable, and rich in attractive social qualities and generous impulses. The men have had university advantages and many of them are highly intellectualized; the women get little real mental training, but their social qualities are splendidly developed. As for spiritual development there is very little among the women and apparently none whatever among the men, except, of course, the few that have been brought

to a knowledge of the living Christ. The men have long ago given up the Roman Church and have no moral restraints except self-respect, self-interest and a very imperfect public sentiment; the women still cling to the church—in many cases with fanatical devotion; but their devotion is to the mere externals of religion, and as their priests give them practically no Christian teaching their moral restraints are weak and their chances for spiritual quickening and development exceedingly small. Such a thing as purity among men is said to be practically unknown, and while conditions among women in this respect are far better, the fact that a frightful proportion of the population is born outside of wedlock leaves us little ground for boasting in their behalf.

The Drift Away from Rome

There is absolutely no public sentiment that demands clean living among men or even requires them to cover up their indecency. Vice conditions in all South American cities are simply unspeakable. Houses devoted to vice stand side by side with the best homes in the most fashionable residential sections and it is almost impossible to build a church where the people can reach it without passing through streets in which the underworld is plying its trade day and night in the most public and brazen manner imaginable. Children of the best families pass these places on their way to school and grow up more familiar with unspeakable exhibitions of vice than

Appalling Moral Conditions

the most degraded slum children of our own land. To North American eyes every South American city is a Sodom.

The Lower Classes

Where the best public sentiment permits such conditions there is little good to be said of the humbler classes. The ignorant whites are warm-hearted, generous and religious; but they have yet to conceive of any connection between religion and morality, and as a people they are grossly immoral. The same is true of the mixed breeds and Negroes, both of whom are nominally Christian but practically pagan in their ideas as well as practices. Roughly speaking the Indians are neither better nor worse than they were when South America was discovered, except in the matter of drink, which is said to be steadily killing them off in every part of the country.

South American Civilization Lacking at the Foundation

It has been said that South America's real trouble consists in its never having had a Plymouth Rock. Its civilization is lacking at the foundation. The Spanish and Portuguese who came to South America came not for religious liberty, for a chance to achieve their divine destiny as sons of God, but simply for gold. Our own forefathers were inspired by a heavenly vision; the South American colonists were only influenced by the lust of riches. You cannot seek liberty for Christ's sake without looking upward, and if you look steadily upward you will develop upward. So you cannot seek gold for

your own sake without looking downward, and if you look steadily downward your development will be in that direction. And so it happened that while our forefathers, with their gaze fixed steadfastly upon the highest star in sight, developed on their upper or spiritual side, the men who settled South America, having their gaze fixed steadfastly upon the gold-veined earth at their feet, developed only on their earthly side. And to this day their development has been confined to that side. They have not even so much as heard that there is another side. As a people they are utterly unconscious of the things of the spirit. One can travel a thousand miles in South America without coming upon a human being who has discovered his own spirit. The upper classes are highly developed on their material side, and they handle their material problems well; but in the presence of the great spiritual problems which their material development has brought upon them they are as helpless as babes. They have no spiritual vision to see through them, no spiritual power to handle them. And this is as true of their highly intellectualized and specialized young men who come out of their universities as it is of the rest. They are not developing spiritual vision or spiritual power in their universities or anywhere else. Unfortunately they built their universities after the Continental pattern and consequently they do not ed-

A Land of Undeveloped Manhood

ucate. They only instruct, and as their instruction is based upon the assumption that man is purely a material being they are interested only in the lower forms of power. The idea of developing men of high spiritual power to solve the great spiritual problems of civilization has never come within their range of vision. Having no consciousness of spirit they do not admit its existence, and naturally everything that looks to the development of the spirits of men is to their minds absurd. Religion is absurd. All efforts to bring men into contact with the Great Spirit is absurd. They know of nothing greater than man and man is only a chemical compound.

It is needless to enlarge further upon these distressing conditions. Plainly we have before us a problem that calls for something more than ordinary attention. What have we been doing thus far to solve it? And what will we have to do in the immediate future?

One cannot discuss a whole continent in a chapter. Let us confine ourselves to one country and to the efforts of a single denomination in that country. What has our Church done to solve the supreme problem of Brazil?

First American Methodist Efforts in Brazil

American Methodists made their first attempt in Brazil as far back as 1836. Rev. Fountain E. Pitts, of the Tennessee Conference, who had been sent out the year before to look over the South American field and to establish a mission

at Buenos Aires, found in Brazil "a number of foreigners from Protestant lands, who were anxious that religious services should be observed in that city." On looking into the matter he learned that while the Roman Catholic Church, which was then the state church, was intolerant, the government was disposed to be liberal, and on being assured that if Protestant services were held in a building that did not have the appearance of a church they would be protected, he organized the Protestants of the city into a congregation and promised that a pastor would be sent to them. On his return to America he made an encouraging report of conditions in Brazil, and on his recommendation the Board of Missions decided to start a mission in that field and sent out Rev. Justin Spaulding to open up the work (1837). Mr. Spaulding took charge of the congregation in Rio and was soon holding regular services in a private room. Before the year was out he became so much encouraged over the outlook that he appealed to the Board for reënforcements, and the following year he was joined by Rev. D. P. Kidder. Mr. Kidder knew Portuguese and began to look for opportunities to preach to Brazilians. In a little while he was scattering the gospel far into the interior. He visited Bahia, Pernambuco and other points in the North and it is said was the first Protestant to preach along the borders of the Ama-

zon. He also preached the first Protestant sermon in the important city of Sao Paulo. In most places the people were too intolerant to give him a sympathetic hearing, but they were always ready to buy his Bibles and tracts, and he eventually succeeded in distributing the printed gospel over a wide area. In 1840 his wife died and he returned to America, leaving Mr. Spaulding, who remained at Rio until the outbreak of the American Civil War.

It was generally supposed that this first attempt was a failure, but from a discovery made some years ago it is clear that the missionaries did not fail to attract attention to Protestantism. In a secondhand bookstore in Rio, Rev. H. C. Tucker, one of the missionaries who was sent out after the work was resumed, found an old book in Portuguese entitled *The Methodist and the Catholic.* It was the work of a Roman Catholic priest of the time of the early Methodist missionaries in Brazil, and was an effort to bring them and their teaching into disrepute by exposing what he claimed to be their errors and the evil effects of their doctrines. While the missionaries seem to have accomplished little in their day they evidently did enough to arouse the fears of the priests and it is quite possible that their work helped to prepare the way for the more successful efforts of a later time.

The foundation of the present work in Brazil

was laid by Rev. J. J. Ransom, who was sent out in 1876. (The Board had formally entered the country the year before by recognizing Rev. J. E. Newman, who was already in the field, as its missionary; but Mr. Newman's efforts were practically confined to English-speaking residents.) Mr. Ransom reached Rio early in the year and by the following year had sufficiently mastered Portuguese to begin evangelistic work. At the end of 1877 the Mission reported forty-two members. There was only one Brazilian member, however, (Joao Correa, a colporteur of the American Bible Society,) the others being Americans. Early in 1878 Mr. Ransom opened a hall for religious lectures in Rio and immediately began to attract attention. A leading Roman Catholic journal hotly assailed him, whereupon the liberal press rushed to his support, and while the discussion stirred up intolerance on the one hand it served to awaken a spirit of inquiry on the other. Several Brazilians were converted and by the end of the year the work was well under way.

Southern Methodism Enters Brazil, 1876

Progress in Rio

In 1880 Mr. Ransom, at the request of the Board, returned to America to awaken interest in his mission and succeeded in securing many assurances of support. The South Carolina Conference agreed to support two missionaries (Rev. J. W. Koger, a member of the Conference, and Rev. J. L. Kennedy of the Holston Conference)

and these were sent out by the Conference Board the following year. At the same time the Woman's Board entered the field and sent Miss Martha Watts to open a school at Piracicaba. Mr. Kennedy entered the work at Rio and Mr. Koger was sent to Piracicaba, where he soon organized a church with thirteen members. At the end of the year Rio reported sixty-four members and three Sunday schools with a total enrollment of fifty pupils.

The Woman's Board Enters the Field, 1881

Miss Watts began her work with one pupil. The people found out at the beginning that she was a Protestant and they avoided her school as they would yellow fever. But the brave young missionary held on and when three months had passed and nothing had happened to the lone pupil, a few parents summoned up courage to send their children, and the school began to grow. Twenty-seven years later the Woman's Board reported: "Twenty-seven years ago a lone woman in a rented room struggling for three months with a single pupil; to-day in the same city on the ground formerly devoted to bullfighting is a college that makes the enemies of truth tremble. It is considered to be the source of all that is best in the public schools. It is acknowledged by health officers to be one of the most hygienic buildings in the State. Collegio Piracicabano is feared and hated by its enemies and loved by those who love mankind. This college and seven

Faith and Courage Have Their Reward

more like it have grown from the sowing twenty-seven years ago, and the sower is seeing the harvest. Many who sent out the lone missionary have gone to their reward; but God has answered their prayers and rewarded their self-sacrifice in a measure greater perhaps than their faith and with results greater and more far-reaching than their successors comprehended."

In 1912 the Mission Board printed a picture of a street scene in Piracicaba and over against it by way of contrast placed a picture of the beautiful Collegio Piracicabano, which has supplanted the old bull ring—a large, homelike building with an inviting double veranda running across the front, half hidden among beautiful trees and shut off from the desolate-looking street on one side by a hedge of cedars and on the other by an iron fence covered with a rioting mass of roses. No one who has never lived in Brazil can realize how strikingly these two pictures symbolize the marvelous transformation that has been brought about wherever the missionaries have established Christian schools for girls. Much has been accomplished through schools for boys, but the results are not so striking. Educated Christian girls quickly transform the social life of a community and soon there is a riot of roses where there was once a desert; but educated Christian young men go out into a larger world—the world

Christian Education Transforming Brazilian Womanhood

of business or politics or art or science—and it takes a long time for their spiritual ideas and ideals to leaven enough of the vast mass around them to become noticeable.

Other schools were organized from time to time. Not all of them indeed were successful. In 1883 the Church at home celebrated the one hundredth anniversary of American Methodism by taking special collections for important enterprises in its mission fields, and one of the objects selected was a college for girls of high-class families to be established in Rio de Janeiro.

Failure in Rio

There was no high-class school for girls in Rio and it was believed that the establishment of such an institution in that great city, "whose influence radiates to the remotest corner and to the most obscure village" of Brazil, would exert a great influence for Christ not only in the capital but eventually throughout the country. The school was started in 1886, but for some reason the appeals that were made for its support failed to arouse much enthusiasm. Only half the money asked for was raised and the Rio school soon ceased to exist. Another school of those days now no longer in existence was the Collegio Mineiro Americano at Juiz de Fora, which was started in 1891 by Miss Mary Bruce. This school however had a successful history and was closed partly for strategic reasons (mainly that it might not interfere with the development of

what was considered a more important enterprise) and partly because of the scarcity of workers.

Notable Successes Elsewhere

In addition to the great school at Piracicaba Miss Watts organized (1895) an important institution at Petropolis, a beautiful resort about two hours' ride by rail from Rio. This school immediately became popular, but when it came to be known that it was a Protestant institution the attendance began to dwindle and for a time it threatened to die. By and by however the people became convinced that it was doing good rather than harm and rallied to its support. This change was brought about "without one jot or tittle of abatement of religious principle." People clearly understood what the school stood for and that the Bible was daily taught in the classroom. "The curriculum has passed through many changes and modifications, but this point has been like the laws of the Medes and Persians." The reports show that the pupils come from all ranks and conditions. "The heir of a title of the old nobility sits in the same class with the laboring man's child and is frequently surpassed by the latter." Very few, we are assured, leave the school "utterly indifferent and uninfluenced, though the number of actual conversions is far smaller than we desire to see."

Another important school established by the Woman's Board in the early years is the "Colle-

gio" at Ribeirao Preto. (It should be explained by the way that our "Collegios" in Latin America are not usually colleges, but secondary schools with primary departments). This institution (which was started at the suggestion of Bishop Hendrix) was opened in 1899 by Miss Lenora Smith, who was transferred from Piracicaba. For some time the school had a hard struggle and there were days when the workers were in actual want. At such times they were rescued by a big-hearted Swedish woman who served them as faithfully as the ravens served Elijah. She is still known as the raven of the "Collegio." "Her baskets of supplies," writes Miss Stradley, "had a way of reaching the school at very opportune times, and until to-day pupils and teachers unite in celebrating her birthday and doing honor to her as one of the first and truest friends of Collegio Methodista."

The Raven of the Collegio

In 1903 the city was swept by a terrible scourge of yellow fever. The school was closed, but its teachers, Misses Stewart and Bowman, in spite of the entreaties of their friends, refused to flee, and heroically devoted themselves day and night to the care of the sick. Both escaped the fever, but it is safe to say that few to whom they ministered will ever escape the influence of their heroic spirits or the touch of their Christlike lives. It was in Ribeirao Preto that one of the saintliest men in Brazil, when

Heroic Devotion in a Yellow Fever Epidemic

asked to what means his conversion was due, replied, "To Collegio Methodista." At the time his children were attending this school. He had lost faith in religion and had nothing in which to believe. "My children repeated their hymns and Bible lessons at home, and the missionaries visited us. Through these openings the light dawned for me." And he added: "This is one of the great works that the school does; it makes parents and friends of the pupils more tolerant and willing to hear the preaching of the gospel."

Mr. Roosevelt's Testimony

On returning from South America, Mr. Roosevelt, in referring to striking changes that have taken place in Brazilian society, wrote: "In no way has the change been greater or more beneficial than in the education of women and, indeed, as regards woman's general position. The women missionaries from the Southern branch of the American Methodist Church have done invaluable work toward this end."

A Brazilian Woman's Vision of Her Country's Need

Miss Belle Bennett, so long a fountain of missionary inspiration to Southern Methodists, has told of meeting a high-class Brazilian woman of unusual intelligence and refinement who was deeply troubled over the moral condition of her country. She seemed to know nothing of the living Christ, but her eyes had somehow opened to the things which Christ alone can supply. She spoke of Brazil's need of more men and women of strong character and high moral purpose, and

when asked what means she could suggest for bringing about the changes which were so sadly needed, replied: "The education of Brazilian girls and the securing to women of their lawful place in the esteem and affections of men. Our country will not be prosperous nor our people happy until our women occupy their proper place in society and our men learn to maintain the right attitude of respect and appreciation for them." She added further, says Miss Bennett, "that the hope of having the right kind of men was in properly educating the girls who are to be the mothers of the future generations." She sees no hope for the transformation and improvement of the men of the present generation now in active life, and says her husband, a general of high standing in the Brazilian army, has the same convictions.

Still another important school organized in the early days of the work is the Collegio Isabella Hendrix at Bello Horizonte. In addition to the "Collegios," the Woman's Board opened several day schools and later established an evangelistic center at Sao Paulo. In this center the workers visit the women in their homes, pray with them when opportunity is offered, distribute Bibles and tracts, conduct Sunday schools, and by other means endeavor to find a way for Christ into the hearts of women and children.

While all the schools for girls have done ex-

cellent work it can hardly be claimed that any of them have developed to an extraordinary degree. As Mrs. J. H. McCoy has said, "In all Brazil we have no outstanding institution for the education of girls such as we have in our school at Hiroshima, Japan, or McTyeire, in Shanghai, China, or as we have in the normal school at Saltillo, Mexico."

Granbery College a Mighty Factor for Christ in Brazil's Future

The first important educational venture of the General Board was the establishment of Granbery College at Juiz de Fora (1903). This school was named for Bishop J. C. Granbery, who was deeply devoted to the work in Brazil and for several years gave much of his time to its development. Its aim, like that of Kwansei Gakuin, in Japan, is to develop young men for leadership not only in the church but in all the important stations of life. It began with fifty students and under the administration of Dr. J. W. Tarboux, who had been its chief inspiration for the greater part of its life, its enrollment ran up to about five hundred. Changes in the educational laws of Brazil and the severe panic precipitated by the Great War seriously interrupted its progress and the attendance has been greatly reduced; but it is again on the upgrade and if the present plans for an endowment are carried out it may eventually become as great an influence for Christ throughout the nation as it is now throughout the state.

Four years after Granbery was started Dr. Tarboux reported students from six of the twenty states of Brazil. Schools of pharmacy and dentistry had been established and eleven young men were studying for the ministry. Earnest efforts were being made to influence the students morally and spiritually, and it was believed that the moral tone not only of the student body but of the whole city had improved through the institution's influence. In 1912 Dr. H. C. Tucker wrote: "Dr. Tarboux has been unceasing in his devotion and energies for the furtherance of this work and has carried the spirit of prayer into all his efforts. The house has been one large family, with daily Bible-reading and prayers, Sunday school in the main hall of the building, and attendance at the church services." Recent reports indicate that the college is still moving forward under the inspiration of the original aim of its trustees—to make the institution "worthy of the great and saintly name it bears."

The remarkable progress of the Church at Uruguayana in Southern Brazil led its pastor, Rev. John W. Price, to enlist his people in an educational enterprise of their own, and in 1909 they began with great enthusiasm to build a school for boys. This school, now known as Union College, has steadily grown and is to-day exerting a great influence for Christ in South Brazil. The school is organized for Christian

work and both teachers and students are interested in personal evangelism. They are also interested in community betterment and social reforms.

A Notable Work for Christ in Rio

Perhaps the most interesting feature of the Southern Methodist work in Brazil is the People's Central Institute at Rio de Janeiro. It was started on a modest scale by Rev. H. C. Tucker and Rev. E. E. Vann about ten years ago and is to-day perhaps the best-known Protestant institution in Rio. In visiting the Institute several years ago Bishop Mouzon was reminded that the first great Methodist Church "was what we now call an Institutional Church." "The Foundry in London," wrote the Bishop, "was an institution established to save men as members of society. Here were a Christian home, a bank and loan office, a printing establishment, a medical dispensary, and a Christian church, all in one. How slow we have been in learning that to save the 'soul' means to save the 'life'! This is exactly what the People's Institute is trying to do in Rio de Janeiro, Brazil. The Institute is located in a thickly populated section of the city among people who need to learn what the total message of Christianity is. The work that it has done has vindicated the wisdom of those who founded it. It is no experiment; it is a 'going concern'; it has already succeeded.

"The Institute was established for the spirit-

When the People's Institute Stands For

ual, moral, social, intellectual and physical culture and development of the masses of the people. It stands for character-building and community betterment. To achieve the ends in view it makes use of such organized activities as the preaching of the gospel of the Son of God; Sunday schools and Bible classes; the distribution of the sacred Scriptures and wholesome literature; kindergarten and day schools for children, night classes for young people and adults; instruction in sewing, cooking, typewriting, etc.; public lectures with lantern slides to entertain and instruct the people in morals, hygiene, in civic, social and general community betterment; classes to teach mothers how best to care for infants and proper feeding of school children; dispensary with medical and dental clinics for the people, and the medical inspection and treatment of school children, with special instruction in caring for the teeth; gymnasium and playground with direction in play and physical culture; social visitation from house to house; relief and help for the sick and poor; legal counsel as may be desired; in a word, it seeks to touch, uplift and brighten as many lives as possible with instruction and help."

Besides the superintendent there is now a pastor, a native preacher who devotes his whole time to the spiritual welfare of the church membership and of the people who frequent the In-

stitute. This pastor writes: "It is interesting to note the zeal with which our members are working to evangelize the neighborhoods in which they live. At Merity, a suburban point some distance from Rio, a separate congregation has been organized, and a new chapel is under process of erection on land donated for the purpose by one of our members. There are also live Sunday schools and regular preaching services maintained by the Central Institute at Deodoro, Marechal Hermes, and Morro de Favella. At the latter point it is expected shortly to organize a regularly constituted congregation, affiliated with the Central Institute. Direct efforts are made from time to time to interest in their spiritual welfare the persons who attend the medical and dental clinics. Many of our most valued members were first brought into touch with us through the curing of an aching tooth or the healing of a sick child."

A Steady Harvesting of Souls

While the missionaries engaged in evangelistic work have never found it easy to secure a hearing, owing to Romish intolerance, there has been a steady harvesting of souls from the beginning of the work. In 1906 the mission reported 5,061 members. At the end of that year the work in the state of Rio Grande do Sul was set off to itself under the name of South Brazil Mission. The growth in membership from 1906 to the present has not been as rapid as in the preceding

years, but the actual development of the work has probably been greater. The care of the churches already organized has left the evangelists little chance to win converts in unoccupied fields, but it has given them a good chance to develop the converts already made, and they have not been slow to use it.

The Present Work at a Glance

Taking the work as a whole the present showing compares favorably with the exhibits of other mission fields. We now have in the two Conferences considerably more than eight thousand members. While our centers of work are not numerous they are all at strategic points, and nearly all are exerting an influence for Christ over a wide field. We have about eighty organized churches, many of which are splendidly developed. We have in Granbery College a plant for the development of spiritual manhood that is influencing the professional, business and political life of many communities, and will ultimately have a great part in the transformation of the national life of Brazil. We have four strong schools for girls that are turning out highly developed Christian young women, many of whom are establishing Christian homes and exerting a powerful influence for Christ in society. Half a century ago hardly anybody in Brazil knew what a cultured Christian woman was like; to-day the transforming power of Christ in womanhood may be seen in hundreds of communities. Be-

sides these institutions we have Union College (for boys) which is exerting a steadily growing influence in Southern Brazil, and an institutional church (People's Central Institute) at Rio, in which we are coöperating with Christ in an unceasing effort to fit men and women for the kingdom of God. And we are planning and working toward the ideal of a parochial school for every church. The public schools of Brazil are in the hands of people who know little of the meaning of true education, and our churches can have no future if the children who are growing up in them are not provided with Christian teachers and educated under the influence of Christian ideals.

Distressing Lack of Workers

For all this work we have in the field only about fifty missionaries and forty native preachers. It is said that every missionary in Brazil is overworked. Many have broken down under the heavy strain. In a recent letter Rev. J. W. Daniel of Passo Fundo in Southern Brazil writes: "Our little force was again stricken by death last week. Mrs. Weaver, wife of Brother Weaver at Union College, died after an illness of a month or more. She leaves four little children, the youngest not yet six months old. As Brother Weaver is a cripple and almost helpless, and as he has no one near to care for the children, it will necessitate his withdrawal from the field. Two of our best gone within

six months of each other! And as yet no one to take their places! How can we extend our forces to care for all the work, I don't see. Surely God will raise up some one. Santa Anna, a church of eighty members, is dependent for its leadership upon one of its members who has since become a local preacher. Where can we find a man for a work of such promise and importance as Union College? Believe me, every man in the Conference is doing double work."

But what have we to show for our work? What are we really doing for Christ in Brazil?

There are cynical persons who smile with undisguised credulity at all missionary statistics coming from South America. They wonder that anybody of ordinary intelligence should take them seriously. Does not all the world know that the Latin-American is all veneer and politeness, that there is nothing beneath his skin that you can rely upon, that he has absolutely no character, and that therefore all his professions are worthless? But do the Brazilian converts make real Christians?

Practical Tests of the Work

Not long ago the Nashville *Christian Advocate* made an appeal in behalf of a brave North Carolina circuit rider, who had lost his horse and had no money to buy another. A Southern Methodist promptly sent the editor a check for a hundred dollars. That Methodist however was not a Southerner. He was a Brazilian. In

forwarding his check his pastor wrote: "He feels that more and better things should be provided for the preachers who serve poor circuits; that the richer home churches ought to share the burden in providing more adequately for self-sacrificing laborers in such difficult fields."

Recently a poor unlettered man stood up in church and said: "The tithe that is pleasing to God and that gives life and joy to the soul is taken out of the best that a man has and not out of the scraps." That man tithes in spite of his poverty and he is not an American; he is a Brazilian.

A man who had come to know Christ in his old age conducted from his deathbed an earnest campaign for his Master, in the course of which he brought not only his wife but his servants to Christ. This man also was a Brazilian. A planter who was led to Christ by reading a copy of a Bible which had somehow fallen into his hands, but who lived far away from a Christian community and had never seen a Protestant minister, continued in his devotion to Christ down to old age, when he was rewarded by the visit of a missionary who gave him the instruction for which he had been longing for twenty years. A dentist, who is a member of the Southern Methodist Church, regularly devotes a definite part of his time to spreading the Good News of Christ. He has thus far led two hun-

dred men and women to Christ, and has moved twice in order that he might be near a weak church that needed his help. "His face fairly glows with the joy of serving his Lord and Master." These also are not Americans but Brazilians.

One of the most liberal Christians to be found anywhere to-day is a Brazilian, a Southern Methodist of Juiz de Fora.

The most earnest followers of Christ among soldiers we have heard of in recent years are Brazilians. "The Christian soldiers have been a notable factor in our Brazilian work. The church in the town of Uberaba, situated in the great coffee district, almost owes its existence to the faithful soldiers who have been in garrison there. They and their wives have been constant attendants upon Bible class and prayer meetings, and largely through their devotion and self-denial offerings have kept the church alive. This really is not saying enough. They have helped to make it one of the most promising churches in the interior."

And so we might go on indefinitely. It cannot be said that one finds such Christians everywhere in Brazil—one does not find them everywhere in America; but it can and should be said that whatever may be the truth about untransformed character in South America, Christ is transforming men in South America as truly as he is trans-

forming them in North America, and he is doing his work just as thoroughly there as here.

This is a very imperfect glimpse of the work of our denomination in Brazil, but if we will bear in mind that the work of the other denominations in this field is of like general character it will be sufficient for our present purpose. It is plain that we are making progress, but it is just as plain that our forces are in no sense commensurate with the magnitude of our job. Three-fourths of Brazil's territory and far more than three-fourths of its population are yet to be reached. For the whole of South America the showing is worse. There are more Methodist preachers in one of our Southern states than there are preachers of all denominations in the Southern continent. In the United States we have one minister for every 622 persons. In South America there is one preacher for every 156,250 persons, which is far less than the proportion in some parts of Japan.

We Are Making Progress, but—

There Is Only One Preacher for Every 156,250 Persons

Let us see if we can visualize the situation. Here are the white Brazilians, the hope of the nation. Take the best of them who have never come in contact with the gospel of a living Christ. Here is a refined home—a seat of the highest Brazilian culture. The wife is a very charming woman—a splendid specimen of high physical and social development. She has had little men-

tal training, but she has sufficient intelligence for her social needs and she is a social success. Possibly something has come into her life—some tragedy of life or death—that has brought her in contact with the things of the spirit and has made her conscious of her own spirit. More likely however nothing of the sort has ever happened, and her spirit remains undiscovered and unquickened. One wonders if it is anything more than a bud nipped by the frost.

The Situation among the Higher Classes

The husband also is a magnificently developed animal, but the state of his spirit hardly admits of a doubt. It is a frost-nipped bud. He is not only a highly developed animal physically but he is a highly intellectualized animal. But having said this much one can say no more. The university at which he received his training is a South American university, and as I have already intimated, a South American university is a place where young men have a chance to discover everything but their own spirits and the Great Spirit who made them. As a highly intellectualized animal this man is a success, but as a man —a real man—he is an abortion. And unless something happens to bring his spirit into contact with the quickening Christ he will never be anything else.

These two splendid human animals are engaged in following their selfish aspirations and incidentally in bringing up a number of children,

who are also splendid human animals. Their parents have never seen anything else in them—never dreamed that there is anything else in them. Having no spiritual vision they have never caught in their children's faces a vision of their divine possibilities or their divine destiny. They have never in imagination followed them into the land of the spirit up to the high plateaus where God walks with human beings who have achieved manhood. They have never thought of them as immortal spirits who might one day walk with the Eternal Spirit. And of course they are not bringing them up as immortal spirits. They are only bringing them up as animals with thinking attachments.

Of course one happens upon such homes here and there in our own land, but in Brazil one finds them everywhere. That is the trouble: they are everywhere.

It is hardly necessary to add that the condition of the lower classes is not less pathetic. The mixed breeds and the Negroes have not turned their backs upon religion, but they have mistaken superstition for religion and superstition never yet raised a human being above animalism. And as for the Indians—but there is nothing to be said about the Indians. Neither Protestant nor Catholic in South America seems to have given the Indian a second thought.

Unquestionably it is a distressing picture. But

a thing may be distressing without being discouraging, and the thing we need to get into our minds just now is that whatever one may say about Brazil's problem it is in no sense hopeless. As a matter of fact it is far from hopeless. We have not solved it, but the results of our efforts assure us beyond all doubt that we have the right key to it and all that we need to do is to bring more power to our task. There is no mystery about it. There are no insuperable obstacles. There are no contingencies to fill us with alarm. The whole difficulty is simply a matter of equipment. It is the problem of the farmer who has undertaken to cultivate a two-hundred-horse farm with two horses.

Our Only Need To-Day

OUR ADVANCE FORCE IN THE CONGO.

(1) Dr. D. L. Mumpower, (2) Miss Etta Lee Woolsey, (3) Rev. T. E. Reeve, (4) Rev. C. C. Bush. (5) Mr. J. A. Stockwell, (6) Miss Etha Mills, (7) Rev. H. P. Anker, (8) Mr. H. B. Stilz, (9) Miss Kathron Wilson.

VIII

WE BLAZE A NEW TRAIL IN AFRICA

THE period following the Civil War was prolific in many things, but chiefly in blunders. It was a time of fever and confusion and mob insanity and a vast and abysmal foolishness. Wisdom was suspended along with *habeas corpus* and folly was free to range at will. And folly found its way into high places as well as low. It did not stop short of the altars of the church. When we think of the blunders of those days we usually think of the politicians; but the politicians were not alone; in the matter of the Negro, for instance, the churches played a close second. Never in the history of modern Christianity did as many sincere and usually wise Christians lose their heads and behave so childishly.

Our Day of Folly

In the North they blundered over the Negro. In the South we blundered in dropping the Negro. It is all over now and we can talk plainly about the beam in our own eye without discussing whatever it was that was in our brother's eye. The plain truth is, we were tired and our nerves were on edge and we allowed ourselves

When the South Dropped the Negro

to be vexed until we lost our patience and told the Negro that he might do as he pleased. If he insisted on going he might go. And then we let him go and—we washed our hands of him. Not in anger (we had other ways to spend our wrath in those days), but in utter weariness. We were so weary that we really could not see that there was anything else to do.

I am not referring to the time when we formally set off the Negro in a church of his own. I am referring to the moment that we dropped him.

We hardly let him loose before we began to see our mistake. The change in our colored people began when the carpetbaggers and scalawags got hold of them, but that change was largely superficial. They could have been turned in another direction if leaders of another sort had gotten hold of them. But when they put colored preachers into their pulpits in the place of the white preachers who had led them out of their African paganism and were slowly but steadily leading them toward spiritual manhood, they turned from their Moses to leaders who could lead them only back into Egypt. All their lives they had had the advantage of learning Christian truth at the feet of men who were themselves splendid examples of the transforming power of the gospel they preached. Every Sunday they had had a chance to see what a real

Our Biggest Blunder

Christian was like. They had been getting their religious ideas from men who knew what religion was, and their moral ideas from men who had never divorced morality from religion in their own lives, and they were gradually advancing toward the Christian view of religion as a life lived with God and in harmony with his law.

Here and there in the South a strong white preacher kept his hold upon the colored people of his community by preaching to them Sunday afternoons as often as opportunity offered, and by serving them as a friend and counselor when they got into trouble; and in such cases there was little if any change for the worse. I have in mind a colored church which continued to have "white" preaching at frequent intervals during the Reconstruction period and I am sure that the moral character of the members of that church ten years after the war was several hundred per cent better than that of the members of any other Negro church in the community.

But in most communities the Negro went down morally far more rapidly than he rose materially. I am not charging this against the negro: a congregation of any other color would have gone down morally under similar conditions. The best congregation in Southern Methodism could not hold its own if it were subjected week after week and year after year to the preaching of an illiterate who had never learned the difference

Secret of the Moral Decline of the Negro after the War

between religion and superstition. But this was not the worst. To become the pastor of a Negro church in those days required nothing but a small gift of Negro eloquence and a large supply of self-confidence, and the pastorate often drew to it men of vicious character who had no purpose but to prey upon their flocks. Often the pastor's moral character was far lower than the average of his congregation. Many Negro preachers of that day had no moral character at all. They were on fire with a religion which they used as a substitute for morality and sometimes as a cloak for the grossest immoralities. I recall an aged Negro bishop, one of the noblest men I have ever known, who told me with tears in his eyes how he was sometimes driven almost to despair by the prevalence of vice among his preachers. It is folly to speak of the wonderful progress of the race in those days when the great mass of Negroes had no spiritual teacher save one of their own number who was little above them in intellect and not infrequently below them in all the things that count in the end. The real progress of our colored people did not begin until they were provided with the beginnings of an educated ministry.

It is childish to contend that we did not drop the Negro—that he dropped us. It is equally childish to say that he wanted to go off to himself and there was nothing we could do but let

him go. At fourteen Johnny wanted to go off to himself, but we did not let him go. Nevertheless when we realized that he was growing more and more restless and that we could hardly hope to keep him at home until he was twenty-one, we hurried up with his training and did our best to get him ready for the day of his going. We never thought of dropping him. We have not dropped him yet. When he went off to himself our hearts and our prayers went with him. Our letters of love and counsel followed him. A thousand times since then we have tried to make him feel how deeply we are interested in his affairs and how gladly we would make any sacrifice in our power for him.

Our Saner Treatment of the Japanese

The Japanese Christians early began to exhibit a desire to go off to themselves, but we did not let them go. We did not lose patience with them and tell them they might do as they pleased. Nevertheless we knew that as soon as they were capable of managing a church of their own they should have a church of their own to manage, and when we saw that they were growing restless we hurried up with their training lest they should insist upon going off to themselves before they were ready. And when at last they went they were supplied with ministers and leading laymen sufficiently developed and equipped to meet their pressing needs. Did we drop them? We have not dropped them yet. We are still training

their ministers, still directing all their educational work, still furnishing them with teachers, still going into unoccupied fields and winning converts for their churches, still attending their Conferences and giving them the benefit of our experience and counsel, still providing Christian literature for them, still using every practicable means to keep the highest Christian ideals before them.

What We Might Have Done

All these things we should have done for the Negro. We may say that he would not have let us, but the fact remains that we did not try. We not only let him go, but we washed our hands of him. And we did it so thoroughly that we have had little to remind us of him since. We can look at our hands now and see nothing to awaken our sense of obligation to him or of responsibility for him.

I say *we*. I mean we Southern Christians as a people.

Spilt Milk

When at last we fully awoke to our mistake it was too late. The Negro was gone. He indeed remained physically present ready to receive anything we might give him, but really he was gone. A gulf had yawned and he was on the other side of it. He realized that he needed our material help, but as for the rest he preferred to manage his own affairs. Also he was ready to live on brotherly terms with us, but he resented anything that reminded him of the old-time paternalism. He would be very glad to have a

white brother preach to him occasionally, but with the distinct understanding that the brother would occupy the pulpit as a visitor only. The old-time relationships of teacher and pupil or missionary and convert had disappeared as utterly as that of master and slave. So far as one could see there was really no opportunity left to the Christian whites of the South to help the Negro except by giving him the money he needed for his schools, along with their assurance of brotherly love.

Unyielding Apathy

And somehow that did not appeal to us. There were indeed many earnest preachers and not a few leading laymen to whom it did appeal. Southern Methodist preachers often went home from their Annual Conferences in a flame of zeal for Negro education and with earnest resolves to put the Negro back on the Church's conscience; but the cold apathy of their congregations was as unyielding as Gibraltar. Bishop Haygood threw his whole soul into a mighty plea for "our brother in black" that stirred our leaders throughout the South, but somehow they were never able to pass the flame on to the hearts of the people. The people were not against Negro education; they were not against the Negro: they had simply dropped him in a moment of weariness and vexation, and somehow they had never become interested in him again.

It was left for the Southern Presbyterians to

Seizing the Greater Opportunity in Africa

find a way out of the difficulty. If it is impracticable to attack a problem at one end there may be a chance at the other, and the Presbyterians went around to the other end. Remembering that their obligations extended to the whole colored race they went to Africa. There after all the need was greater. One could not say that it was so pressing. No problem of soul-winning or human uplift was ever more pressing than that of our Southern Negroes immediately after the war. But in Africa the need was far greater. It is useless to try to say just how deep it was, how vast it was. It has never been measured. Probably Livingstone himself never fathomed it at any point. Africa is the foremost land of human failures. There are more than a hundred million human beings in it, and most of them are sheer abortions. They have come to birth physically, and a few have opened their eyes mentally, and here and there one has come in touch with the Blessed Spirit and has been born spiritually. But that is all. Many of the African peoples seem never to have developed any higher than they are to-day. Others show signs of a considerable ancient civilization followed by ages of steady degeneration. To-day they are in depths unspeakable. No missionary in that dark land has ever found words to convey to the Church at home anything like a clear idea of the moral depths to which they have fallen. Among

The Land of Human Failures

some tribes one must look long to find a sign of superiority to the beasts of the field. As for the spirits of men, in this vast mass one catches a glimpse now and then of a barely perceptible flicker.

Asia got its name from a little province in what is now Asia Minor. So Africa got its name from a corner of Tunis inhabited by a tribe known as Afarik. There are five distinct races in the continent, but they have been so long separated by tribal lines that languages and dialects have multiplied to an enormous number. The Bible Societies have already translated the Bible into a hundred languages and there are probably four hundred more. The five races are (1) the Berbers (known to the ancients as Libyans), who occupy the northern coast, (2) the Arabs and other Semitic peoples, who fairly swarm all over Northern Africa, (3) the Negroes proper, who occupy a large territory below the Berbers, including Guinea, from which most of our American Negroes came, (4) the Bantus, who are very similar to the Negroes, but are classed by themselves as a distinct language group, and who are to be found widely scattered throughout Central and Southern Africa, and (5) the Pygmies of the Congo and the Hottentots and Bushmen of the South, who seem to be the real aborigines of the continent.

The Peoples of Africa

It was among the Kassai tribes of the Bantus

Southern Presbyterians Establish a Mission in the Congo Free State

in Central Africa that the Southern Presbyterians, under the leadership of the heroic Samuel Lapsley, established their mission (1891). This mission lies halfway between the mouth of the Congo and Lake Tanganyika in a territory that may be called the very center of paganism, and one of the most remote spots in the continent. It takes three months for a letter from America to reach Luebo, the headquarters of the mission. It is in the Congo Belge, or as it was then called, the Congo Free State, which, it will be remembered, was the outcome of Henry M. Stanley's explorations.

From the days of the turning of Uganda to Christ, Central Africa has been making for us the most fascinating part of our missionary history. From the time that Stanley found Livingstone, the name of that peerless hero has been as a magnet to the heroic spirits of the church everywhere, and some of the noblest men and women of the Christian world have been drawn there to take up his work.

Other Missions in Central Africa

Dr. Cornelius H. Patton in his "Lure of Africa" has reminded us how often the wonderful missionary successes in Africa have hinged upon a single personality. It was the great and saintly Moffat who inspired Livingstone. "Livingstone inspired Stewart of Lovedale; Stewart was the man who inspired the Christian people of Scotland to establish a Livingstone Memorial Mission

on Lake Nyasa;" Moffat in his old age inspired Robert Laws, and Robert Laws undertook to establish the mission. The story of this mission is almost as wonderful as that of the Christian movement in Uganda. Dr. Law found a people "degraded by superstition, the victims of hideously cruel customs, existing by plunder or by selling one another into slavery." "Nevertheless," says Dr. Patton, "the missionaries received a joyous welcome because they were 'the brothers of Livingstone, the tribe that loves the black man.'" That was forty years ago. To-day thousands are in the church—sitting, clothed and in their right minds; many thousands are under the influence of Christian teaching, and there is a school in almost every village.

The Baptists were the first to take advantage of Stanley's explorations on the Congo. The hero of the English Baptist mission was George Grenfell, who has been called Livingstone's successor. It was Grenfell who discovered the Ubangi, the largest tributary of the Congo, and pushed his way up the stream in his little steamer *Peace,* "past cannibal villages and often through a shower of spears and poisoned arrows." The American Baptists (Northern) established their mission not far from Stanley Pool. The hero of this mission was Joseph Clark, who will be remembered for the brave part he took in the exposure of the Congo atroc-

ities. One of Clark's stations was Ikoka. When he went to Ikoka every man in the community was a cannibal. To-day it has a church of five hundred members, forty of whom have gone to live in pagan villages in order to bear witness for Christ. In the absence of Mr. Clark from the mission several years ago a deacon, the son of a cannibal, "carried through the press the Gospel of Matthew in a language not his own, correcting proof and attending to every detail as well as Mr. Clark himself could have done."

Wonderful Work of the Presbyterian Mission

The Kassai tribes, among whom Dr. Lapsley began his work, had evidently achieved a considerable degree of civilization ages ago, but degeneration had gone on so long that they had reached the lowest conceivable depths of degradation. Less than thirty years have passed since he began his work and to-day the Southern Presbyterian mission has a membership of about sixteen thousand, a Christian community of eighty-five thousand, an enrollment of sixteen thousand pupils in its day schools and twice that number in its Sunday schools. Two Southern Methodist missionaries (Rev. and Mrs. H. P. Anker) on a recent visit to this mission wrote home enthusiastically of the wonderful devotion of these simple people; of "their secret paths to places of prayer in the forest"; of "their standing steadfast and unmovable in the midst of great trials and persecutions"; and added: "O, if the people

back at home could only see the awful ignorance and sin of these children of darkness and then witness the wonderful change that the power of the gospel works in their lives, they would be willing to bring all the tithe into God's storehouse of missions and lay down their lives as a reasonable sacrifice at the feet of Christ. When we heard little children in the day and Sunday schools repeat entire chapters of God's Word, we blushed to think how they put the children of enlightened America to shame. When we saw little boys as Covenanters and Boy Scouts and girls in the Miriam and Camp Fire bands lead in prayer and speak for Christ in their meetings, we wished similar organizations in the homeland were as spiritual."

The devotion of these people, however, is not so wonderful when one recalls the heroism of the missionaries who have led them to Christ and trained them to walk in his steps. The principal of the girls' schools at Luebo is a colored woman from Alabama who, says Bishop Lambuth, "sold her little home, paid her own way to Africa, and now, nearly seventy, is still training the young women who are to aid in the work of making homes, establishing day schools and evangelizing the remote interior."

Some years ago the Southern Presbyterians invited the Southern Methodists to come and labor

by their side. There was a vast territory from which came unceasing cries for help which they could not answer. Years before this, Bishop Walter R. Lambuth had set his heart upon Africa and had sought to turn the missionary thought of the Church in that direction. As far back as the nineties he had been known to "call for missionary volunteers to go to Africa with him as soon as a way could be opened up." At last in 1910 the Board of Missions under his leadership resolved to enter Africa, and naturally it fell to his lot to pioneer the way. He sailed the following year, accompanied by Professor John W. Gilbert of Paine College, a representative of the Colored Methodist Episcopal Church, and on the fifth of November arrived at Matadi, the head of navigation on the Lower Congo. A railway journey of two days brought him to Stanley Pool and after ten days of waiting he resumed his journey to the interior by boat. On the seventh of December he reached Luebo, where he was cordially welcomed by Dr. W. M. Morrison, the superintendent of the Southern Presbyterian mission, who showed him some wonderfully inspiring sights, such as modern industrial schools and a printing press with which native converts were printing the Scriptures in their own language. Here he remained for two weeks making preparations for a long overland journey of exploration, and on the twenty-second of

Southern Methodism Decides to Enter Africa

December he started again accompanied by sixty carriers. Most of these were required to carry his "pocketbook," which, he tells us, consisted of sixteen sacks of salt and many bales of cloth, "money being of no value in the remote interior."

Bishop Lambuth's Thousand-Mile Foot Journey

"Our caravan," writes Bishop Lambuth, "stretched half a mile along the trail, Professor Gilbert at the head of the column and I myself bringing up the rear to prevent stragglers from running away or from falling into the hands of the savages. There were sections through which our men would not go alone, and we passed through two villages at war with each other, thirty-four having been killed on one side and nine on the other. On our entire journey we crossed many rivers and streams, waded through swamps, met fifty chiefs, visited two hundred villages, treated four hundred patients, camped in a number of cannibal villages, were exposed to African fever, bitten a number of times by the tsetse fly while on the lower river; but by the goodness and mercy of God we escaped all these dangers, and, penetrating to the heart of the Batetela country, arrived at the village of the great chief Wembo-Niama [five hundred miles from Luebo] on Thursday, February 1, 1912."

Professor Gilbert also has given us an intensely interesting story of this memorable trip. Speaking of Bishop Lambuth's untiring labors along

the way he says: "Time forbids that I should dilate upon the great number of sick natives to whom the Bishop daily administered medicine. But I cannot resist mentioning that I have accompanied him between midnight and dawn, after a preceding hard day's march, to a low-thatched hut which we could enter only by crawling on our hands and knees through a small door opening about two and a half feet high and a foot and a half broad. The cry of pain coming from this hut touched the Bishop's tender heart and sleep forsook his eyes till we had left our tent and he had done his best to relieve the suffering of the black heathen woman lying there on the bare ground near a small smoking torch; all presenting a scene of indescribable weirdness and making me think of Jesus of Nazareth healing the sick. The Bishop literally 'went about doing good.'"

The Batetela Country

It was the Batetela country which the Presbyterian missionaries had in mind as probably offering the best opportunity for a new adventure in faith near by, and Bishop Lambuth had come to "spy out the land" and sound the heart of the big chief Wembo-Niama, who lived in the village bearing his name. The Batetela tribe, a warlike people numbering about four hundred thousand, had migrated westward from the Lualaba River, which was the scene of some of Living-

stone's heroic efforts. It was only a twelve days' foot journey due east from Wembo-Niama to Nyangwe, the highest point that Livingstone succeeded in reaching on the Lualaba. Bishop Lambuth recalled that it was from that point that the great explorer had twice reluctantly to retrace his steps, "baffled by savages, by sickness and by the slave trade," and that it was near the source of this river that he breathed his last upon his knees.

The Batetela are a brave people who, it is said, have never been conquered except by the Belgians, and while their moral degradation has reached almost inconceivable depths, they have some qualities (such as intense loyalty and devotion) which make them peculiarly attractive as subjects for missionary effort. Mudimbi, the chief native evangelist at Luebo, is a Batetela, and Dr. Morrison had graciously sent him with Bishop Lambuth to aid in his investigations.

The Big Chief Wembo-Niama

The Bishop's first interview with the chief was not encouraging. He was not hostile, but he was very cold and it was plain that he regarded his white visitor with suspicion. Soon afterwards, however, he came to the Bishop all smiles and graciousness. He had assigned the party to very indifferent quarters in the village and he now insisted upon entertaining them in his own house. The biggest goat in the village was killed, baskets of rice, yams and fruit were brought, and

the visitors were feasted grandly. The secret of his sudden change was the discovery that the evangelist Mudimbi and the Bishop's converted cannibal cook were long lost friends of his boyhood. Mudimbi was the son of a chief who had been killed in a raid on his village twenty years before. The boy had been taken prisoner, sold into slavery and after many adventures had turned up at Luebo, where he had been led to Christ and had become a devoted and successful evangelist.

Bishop Lambuth Decides to Establish a Mission among the Batetela People

The Bishop had a long talk with the chief about the object of his visit, and in a little while completely won his heart. Nothing would satisfy him but that the Bishop should establish his mission in Wembo-Niama. "We remained four days and at his urgent request to return we determined to open the mission in or near his village, believing the hand of God had shaped our course and raised up a friend."

On leaving the village Bishop Lambuth promised to return if possible within eighteen months, and the chief told him that he would cut a notch in his stick every full moon, and when he had cut the eighteenth notch he would expect the Bishop's shadow to fall on the ground by his own shadow. Soon after reaching home Bishop Lambuth's work took him to South America, where he was detained for several months, and on finding that it would be impossible to keep his

appointment he wrote to the Presbyterian Mission and asked that messengers be sent to the chief to tell him of the unavoidable delay and to ask him to extend the time to twenty-four moons. Four men walked the entire distance from Luebo to Wembo-Niama, and the chief was so greatly pleased with the faithfulness of his white friend that he not only consented to the extension of the time but loaded the messengers with presents and gave them his spear to be presented to the Bishop "as a guarantee of protection when he comes with his people."

The First Southern Methodist Missionaries in Africa

Bishop Lambuth started back in the autumn of 1913, accompanied by six missionaries—Rev. and Mrs. C. C. Bush of West Virginia, Dr. and Mrs. D. L. Mumpower of Missouri, and Mr. and Mrs. J. A. Stockwell of Louisiana. Dr. Morrison, who had been on a visit to America, accompanied the party from Antwerp. At Stanley Pool they found the steamer Lapsley (named for the sainted founder of the Presbyterian Mission) awaiting them, and after a trip of nine hundred miles by river they arrived at Luebo. "The welcome to Dr. Morrison and our party," writes Bishop Lambuth, "was a royal one. Nearly fifteen hundred people, including the missionaries of the station, were gathered on the river bank to greet us. As we steamed up to the landing place 'Trust and Obey' was started by our crew of sixty men, while from the shore

'Onward, Christian Soldiers' came floating back from the throats of over one thousand native converts. It was a scene and an hour rare in the annals of missions and one never to be forgotten."

The Brotherly Kindness of the Presbyterians

The Methodist party spent ten days at Luebo studying the remarkable work of the Presbyterian Mission and getting ready for their final journey, and the Presbyterians overwhelmed them with kindness. Everything was done for their comfort "by our noble friends during our stay," and no pains were spared in helping them to provide for their journey and for their needs at Wembo-Niama. They even turned over to them a number of their Batetela converts, including their chief evangelist Mudimbi and his wife, who were ready to devote their lives to spreading the Good News of Christ among their people. On this trip they went by water to within two hundred and fifty miles of Wembo-Niama. At this point (Lusambo) they were entertained by Presbyterian missionaries, one of whom, Rev. R. D. Bedinger, graciously accompanied them the rest of the way. The chief had gotten word of their coming and met them at Lubefu. It was a three days' journey from Wembo-Niama, and though he had walked all the way he hurried back afoot ahead of the party to get everything in readiness to receive them. "As we passed from village to village we found the people ready to receive us,

and in several cases the chiefs had prepared presents of millet, rice, fruits and goats."

At last they reached Wembo-Niama, just a day ahead of the twenty-fourth moon, and were entertained by the chief in his own house.

It had been a long and painful journey, but they had had some inspiring experiences along the way, and when they came to the end their hearts were full of hope. One of these experiences Bishop Lambuth has given us in a letter written on the steamer Lapsley. It was in the early dawn. "As I stepped out upon the deck of our little boat a song greeted my ears, 'What a Friend We Have in Jesus!' It came from the throats of fifty-eight swarthy men, our woodcutters and crew, most of whom are Christians. The leader stood in the fog which dimly revealed his figure, the others sat on the ground where they had slept through the night by the camp fire, and all joined lustily in the familiar song. Then followed the prayer, which included in the earnest petition the *mukolenge* (missionary) who had left his home and come so far to teach them the way of light and of joy. It touched my heart and stirred me to the depths, and I thanked God for the precious privilege of preaching Christ in the regions beyond. Surely the time is coming when the shadows shall be lifted and the light seen in the face of Him who loved us and gave himself for us shall shine in all the earth."

A Thrilling Experience

On the day after their arrival the missionaries moved out to their concession of twenty-two acres which had been given for the mission by the Belgian government, and went bravely to work. The chief sent a large number of men and women to help them clear the land and aided them in every way in his power, making good every promise he had given Bishop Lambuth two years before. Foundations were outlined for a church, a school, a hospital, a storehouse, a workshop, and three homes for the missionaries. Before leaving, Bishop Lambuth organized a Methodist Church with twenty-three members, "of which number fifteen were transferred to us from the Presbyterian Church, a beautiful illustration of comity and brotherly coöperation." Mr. Bush began evangelistic work at once; Dr. and Mrs. Mumpower entered upon their ministrations to the sick; Mr. Stockwell, who was given charge of the industrial and agricultural work, began preparations for building, and Mrs. Bush and Mrs. Stockwell organized a school. In addition to his evangelistic work Mr. Bush was given the task of creating a written language for the natives. He soon had enough simple words in writing to prepare a primer for the school and in another little while he was translating Bible selections and hymns into the Batetela.

Congo Methodist Mission Established, 1914

A Church Organized and a School Started

There were soon a hundred pupils in the school, besides the workmen, who were required

Industrial Work Begun

to study half an hour daily. The industrial feature of the mission was especially encouraging from the start. Lack of incentive for work has made the average African unspeakably lazy, and while Mr. Stockwell found it exceedingly difficult to persuade the natives that they could learn to do things their ancestors did not know how to do, when he did succeed in getting them to try he was delighted with the enthusiasm which they showed over their task and the skill which they rapidly developed. Later on when they began to accept Christ they became deeply interested in the fact that Jesus was a carpenter, and this proved a new source of inspiration. Today the Batetela mechanics not only have good working habits, but they are turning out household furniture that would do credit to an American furniture factory.

Evangelistic Efforts

The evangelistic work progressed slowly but steadily in spite of the obstacles which ages of bestiality had placed in the way. It was easy to win friends for Christ, but it was no small task to put the truth before human beings who were encrusted over by ages of sin, so that they could grasp it with their minds and thus give the Holy Spirit an opportunity to press it home to their hearts. "As we learn more of these people," wrote Mr. Stockwell, "their condition seems more and more appalling. We expected to find a people who were dishonest and immoral to the very

Appalling Moral Condition of the Natives

last degree, but they are even lower than I deemed possible. They seem to be almost totally devoid of shame, and it would seem that the only wrong known to them is in being found out. But (and here is the vindication of the missionary) they do respond to his message. While we make no claim that this region or even this village has been regenerated, yet there is a very marked change since we came, even in those who have made no pretensions to conversion. The difference is very noticeable when one gets out on the path some distance from the mission. If some of the people who are fond of saying that the heathen is happy in his ignorance and that it is folly to teach him any better could only see for one day what it is our lot to look upon all the time, they would never have the face to make such a foolish statement again."

The evangelistic effort began every morning at sunrise with a short service of song and prayer. Half an hour a day was given to a catechumen class, which was attended by all candidates for baptism. As the candidates were required to answer all the hundred and twenty-four questions of their catechism, their training took many months, and it was not until August 1915 that the first catechumens (fourteen in all) were baptized. Eleven more were baptized a week later. That year the converts showed their earnestness by contributing to the support of the

native evangelists, and some of them offered themselves for training for evangelistic work.

The Medical Work

The medical work of Dr. and Mrs. Mumpower grew steadily. About fourteen hundred persons received medical treatment the first year. The second year (1915) there were nearly nineteen hundred, besides more than two hundred dental cases. The third year two thousand, two hundred and four treatments were given at the dispensary and there were thirty-five patients in the hospital. In addition to his medical work Dr. Mumpower repeatedly carried on the work of other missionaries in their absence from the field.

The Usual Handicap

There were the usual breakdowns in health and most of the missionaries were compelled to return home either temporarily or permanently. Four recruits—Rev. and Mrs. H. P. Anker, Rev. Thomas E. Reeve and Mr. E. B. Stilz—were sent out in 1916, and after braving the submarine zone arrived at Wembo-Niama just before Christmas. In the summer of 1917 Mr. and Mrs. Stockwell returned to the field, accompanied by three missionaries of the Woman's Department —Misses Etta Lee Woolsey, Kathron Wilson and Etha V. Mills.

A Place Where the Black Man Can Find Love and Light

The work is too young to attach much significance to results, but it is worth noting that already the changes have been so marked as to attract attention even in distant villages, many of which have sent messengers to plead with our

A Heart-Breaking Cry for Help

missionaries to come to their help. Already the little Methodist Congo Mission is known far and wide through the forest as a place where the black man can find love and light. Sometimes the cry for help is heart-breaking; but this, after all, is nothing new in Africa. In an account of Bishop Lambuth's first journey to Wembo-Niama Professor Gilbert wrote:

"Here . . . early one morning, just as the equatorial sun was halfway above the horizon and was painting all nature with gold, the Bishop and I came upon nearly two hundred natives whose naked ebony bodies for the nonce with gilded outlines stood like so many erect statues under a rude straw shed awaiting our coming. They had heard from Mudimbi and Difuenda, our faithful Christian 'men of all work,' that two men of God were coming their way. We stopped, prayed, and talked to them of Jesus, their Saviour as well as ours. The leader was a boy about seventeen years old. He had heard just a little about Jesus three years before while on a short sojourn at Luebo. He had gone back to his people, told them the little he had learned, and had induced them to build this straw shed for a church in the hope that some day some man of God would come that way to tell them more of Jesus. They had waited three long years, meeting every morning at sunrise and every evening at sunset under this shed, going

over and over again and again the few Christian truths this boy had brought them. We talked with them, and they begged us not to leave them, saying that for thirty-six moons they had been praying for men of God to come that way, and that we had come in answer to their prayers. Never can I forget the outstretched hands of that boy and his associates begging us to stay with them. To me it seemed as if in them Ethiopia was stretching out her hands to God."

Professor Gilbert well asks: "Shall those pleading hands remain empty?"

The Question That Strikes Us Dumb

There is something in that boy's cry that brings back to us the heart-piercing question which the pagan chief Sechele one day put to Livingstone: "All my forefathers have passed away into darkness without knowing anything of what was to befall them. How is it that your forefathers, knowing all these things, did not send word to my forefathers sooner?"

Our Only Need in Africa

Taken altogether this recent adventure in faith in Africa is the most fascinating part of our missionary experience. And it is the most inspiring. It is a joy to watch the simple process of winning a savage for Christ after working one's brain into a fever over such racking problems as we are still wrestling with in China and Japan. As I have said, the work is not easy but it is simple. We can see through it. It is a long way to the

end but it is a straight course, and we can see through it. All that we need is equipment, both material and spiritual, commensurate with the magnitude of the job. More strong, capable men and women full of the Holy Spirit, more churches, more schools, better and bigger churches and schools, and a church at home standing ready to back up the workmen, to respond when they call for help, to cheer them on, to plead for them daily at the throne of God.

Our Only Need in Every Field

But, after all, is not this our only need in every field? Is there a nation on earth that would not be brought into the kingdom of Christ if the people of Christ should once determine that in all things he shall have the preëminence, and should provide an equipment commensurate with the size of their job and then stand by the equipment?

Is there an enslaved people on earth whose chains would not quickly fall from them—from their bodies, their minds, their spirits—if there should suddenly flame up in the hearts of God's people a mighty passion for Christ and for souls like that great, compelling passion for liberty and for the oppressed which the other day cast the whole American nation upon the altar of sacrifice for stricken Europe?

APPENDIX

CENTENARY ASKINGS FOR FOREIGN FIELDS

(For Five Years)

GENERAL WORK

Buildings, Land, and Equipment

	Evangelistic	Educational	Medical	Total
Africa	$ 58,000	$ 8,000	$ 10,000	$ 76,000
Brazil	459,350	345,500	75,000	879,850
China	431,100	271,700	205,400	908,200
Cuba	90,750	182,750	.....	273,500
Japan	400,605	673,500	.....	1,074,105
Korea	262,025	123,650	71,450	457,125
Mexico	78,500	126,300	5,000	209,800
Total	$1,780,330	$1,731,400	$366,850	$3,878,580

BUDGET

Africa	$ 44,500	$ 33,000	$ 35,000	$ 112,500
Brazil	472,150	149,950	9,000	631,100
China	112,140	190,465	114,000	416,605
Cuba	55,600	32,390	.....	87,990
Japan	197,876	65,500	.....	263,376
Korea	201,505	216,015	61,600	479,120
Mexico	198,000	356,900	27,500	582,400
Total	$1,281,771	$1,044,220	$247,100	$2,573,091

Woman's Work

Buildings, Land, and Equipment

	Evangelistic	Educational	Medical	Total
Africa	$ 1,500	$ 1,000	$ 1,000	$ 3,500
Brazil	.....	680,000	.....	680,000
China	30,575	75,291	409,900	515,766
Cuba	.....	102,450	.....	102,450
Japan	150,836	27,730	.....	178,566
Korea	67,900	63,850	3,800	135,550
Mexico	2,000	228,400	.....	230,400
Total	$ 252,811	$1,178,721	$ 414,700	$1,846,232
	BUDGET			
Africa	$ 15,750	$ 10,500	$ 10,500	$ 36,750
Brazil	.....	105,000	.....	105,000
China	106,430	43,460	112,250	262,140
Cuba	.....	57,000	.....	57,000
Japan	66,949	21,897	.....	88,846
Korea	125,245	167,735	14,550	307,530
Mexico	42,500	66,600	.....	109,100
Total	$ 356,874	$ 472,192	$ 137,300	$ 966,366
Grand total	$3,671,786	$4,426,533	$1,165,950	$9,264,269

ANALYSIS

Africa

	Evangelistic	Educational	Medical	Total
General: Buildings, land, and equipment	$ 58,000	$ 8,000	$10,000	$ 76,000
Budget	44,500	33,000	35,000	112,500
Woman's Work: Buildings, land, and equipment	1,500	1,000	1,000	3,500
Budget	15,750	10,500	10,500	36,750
Total	$119,750	$52,500	$56,500	$228,750

Analysis of Above

Evangelistic

9 missionaries—men and women.
50 native evangelists.
3 station churches.
50 village churches.
6 parsonages.
2 houses.
2 Bible schools.
1 printing press.

Educational

4 educational missionaries—men and women.
100 native teachers.
2 schoolhouses.
1 girls' school building.
1 industrial and agricultural school.
3 workshops.
25 village schools.

Medical

2 medical missionaries—men.
2 nurses' equipment.
1 dentist.
2 hospitals.

Miscellaneous

1 steamer.
1 captain.

Brazil

	Evangelistic	Educational	Medical	Total
General: Buildings, land, and equipment	$459,350	$ 345,500	$75,000	$ 879,850
Budget	472,150	149,950	9,000	631,100
Woman's Work: Buildings, land, and equipment	.....	680,000	.....	680,000
Budget	.....	105,000	.....	105,000
Total	$931,500	$1,280,450	$84,000	$2,295,950

Analysis of Above

Evangelistic	Educational	Medical
52 missionaries—men and women.	16 educational missionaries—men.	1 doctor (native).
78 churches.	18 parochial schools.	1 dentist.
12 parsonages.	6 girls' schools.	Clinical service for People's Institute.
1 Bible school.	Enlargment of Granbery College.	
Share in Union School.		
1 publishing house.		

China

	Evangelistic	Educational	Medical	Total
General: Buildings, land, and equipment	$431,100	$271,700	$205,400	$ 908,200
Budget	112,140	190,465	114,000	416,605
Woman's Work: Buildings, land, and equipment	30,575	75,281	409,900	515,766
Budget	106,430	43,460	112,250	262,140
Total	$680,245	$780,916	$841,550	$2,102,711

Analysis of Above

Evangelistic

29 missionaries—men and women.
Churches and chapels, including institutional churches.

Educational

25 educational missionaries—men and women.
26 Chinese teachers.
McTyeire Primary School land.
McTyeire main building.
Allen Memorial Chapel.
Virginia School equipment.
Davidson School teachers.
More primary and middle schools.
Equipment for all schools.

Medical

17 physicians—men and women.
27 nurses.
1 business manager.
1 evangelist.
Mary Black Hospital and Nurse-Training School.
Build and equip hospital at Changchow and Sungkiang.

Cuba

	Evangelistic	Educational	Medical	Total
General: Buildings, land, and equipment	$ 90,750	$182,750	.....	$273,500
Budget	55,600	32,390	.....	87,990
Woman's Work: Buildings, land, and equipment	.....	102,450	.....	102,450
Budget	.....	57,000	.....	57,000
Total	$146,350	$374,590	.....	$520,940

Analysis of Above

Evangelistic

4 missionaries—men and women.
7 native preachers.
Institutional plant, Havana.
3 church buildings.
8 parsonages.
1 publishing house.

Educational

8 educational missionaries—men and women.
15 native teachers.
2 school buildings.
5 schools.
Double the capacity of Candler and Pinson Colleges.
Double the capacity and add domestic science courses in Eliza Bowman School and Irene Toland College.

Medical

JAPAN

	Evangelistic	Educational	Medical	Total
General: Buildings, land, and equipment	$400,605	$673,500	.....	$1,074,105
Budget	197,876	65,500	.....	263,376
Woman's Work: Buildings, land, and equipment	150,836	27,730	.....	178,566
Budget	66,949	21,897	.....	88,846
Total	$816,266	$788,627	.....	$1,604,893

Analysis of Above

Evangelistic	Educational	Medical
49 missionaries—men and women.	Building at Palmore Institute.	
50 native workers.	Endowment and 13 buildings for Kwansei Gakuin.	
Bible women.	Endowment and building for Hiroshima Girls' School.	
20 missionary residences.	Unit in Woman's College, Tokyo.	
50 churches and chapels.	Kindergarten for each new station.	
3 gospel central halls.	Kindergarten teachers.	
12 new stations.		
Institutional centers.		
Equipment for work among students.		
Christian literature.		

Korea

	Evangelistic	Educational	Medical	Total
General: Buildings, land, and equipment	$262,025	$123,650	$ 71,450	$ 457,125
Budget	201,505	216,015	61,600	479,120
Woman's Work: Buildings, land, and equipment	67,900	63,850	3,800	135,550
Budget	125,245	167,735	14,550	307,530
Total	$656,675	$571,250	$151,400	$1,379,325

Analysis of Above

Evangelistic

36 missionaries—men and women.
84 Bible women.
17 new missionary residences and additions to present residences.
Woman's Bible School.
Theological seminary.
Sunday school rooms.
Institutional plants.
Maintenance of native workers.

Educational

12 missionaries—men and women.
48 primary school teachers.
9 itinerating teachers.
Industrial school for women.
12 primary schools.
Special school for women.
Songdo school equipment.
Share in Chosen Christian College.
Hostels for government school students.

Medical

3 physicians—men.
4 nurses.
Share in Union Medical College.
Equipment of hospitals—Choon Chun, Songdo, and Wonsan.
2 nurses' training schools.
2 doctors' residences.

Mexico

	Evangelistic	Educational	Medical	Total
General: Buildings, land, and equipment	$ 78,500	$126,300	$ 5,000	$ 209,800
Budget	198,000	356,900	27,500	582,400
Woman's Work: Buildings, land, and equipment	2,000	228,400	.....	230,400
Budget	42,500	66,600	.....	109,100
Total	$321,000	$778,200	$32,500	$1,131,700

Analysis of Above

Evangelistic	Educational	Medical
11 missionaries—men and women.	13 educational missionaries—men and women.	2 doctors—men.
Native evangelists and pastors.	25 native teachers.	Nurses.
20 chapels.	3 new centers of work.	1 new hospital.
12 parsonages.	Normal school building at Saltillo.	Monterey Hospital repaired.
Social settlement equipment at Durango.	Development of Lydia Patterson, Laurens, Effie Edington Schools.	

I

BIBLE READINGS FOR THE CLASS

Lesson I.—Luke xxiv. 45-47; Acts i. 4-8.
Lesson II.—Romans xv. 5-13.
Lesson III.—Philippians ii. 1-11.
Lesson IV.—Acts xvi. 6-15.
Lesson V.—Micah iv. 1-7.
Lesson VI.—Luke x. 25-37.
Lesson VII.—Ephesians iii. 1-12.
Lesson VIII.—Acts viii. 26-39.

II

BIBLE READINGS FOR THE HOME

I

Monday.—Luke xxiv. 45-57; Acts i. 4-8.
Tuesday.—Isaiah xlii. 1-9.
Wednesday.—Romans ix. 22-33.
Thursday.—Philippians ii. 1-11.
Friday.—Romans xv. 5-13.
Saturday.—Matthew xxviii. 16-20; Acts xiii. 46-49.
Sunday.—Micah iv. 1-7.

II

Monday.—Ephesians iii. 1, 2.
Tuesday.—Isaiah xlix. 8-19.
Wednesday.—Matthew viii. 5-15.
Thursday.—John iv. 9-24.
Friday.—Isaiah xlv. 18-25.
Saturday.—Psalm ii. 1-12.
Sunday.—Malachi i. 6-11.

III

Monday.—Isaiah lxvi. 18-23.
Tuesday.—Matthew ix. 36-38, x. 4-42.
Wednesday.—Matthew xv. 21-28.
Thursday.—Matthew xviii. 7-14.
Friday.—Luke xv. 1-10.
Saturday.—Luke xv. 11-32.
Sunday.—Luke xvii. 11-19.

IV

Monday.—Mark xvi. 14-20.
Tuesday.—Galatians iii. 7-14.
Wednesday.—Matthew xvi. 21-28.
Thursday.—Luke ix. 57-62.
Friday.—Luke x. 25-37.
Saturday.—John x. 7-18.
Sunday.—Luke xiii. 24-30.

V

Monday.—Acts ii. 14-21.
Tuesday.—Acts viii. 4-17.
Wednesday.—Acts viii. 26-39.
Thursday.—Acts ix. 1-16.
Friday.—Acts x. 1-16.
Saturday.—Acts x. 17-29.
Sunday.—Acts x. 30-45.

VI

Monday.—Acts xi. 1-18.
Tuesday.—Acts xi. 19-30.
Wednesday.—Acts xiii. 1-13.
Thursday.—Acts xiii. 14-16, 38-42.
Friday.—Acts xiii. 43-52.
Saturday.—Acts xiv. 1-7.
Sunday.—Acts xiv. 8-18.

VII

Monday.—Acts xiv. 9-28.
Tuesday.—Acts xv. 1-11.
Wednesday.—Acts xv. 12-20.
Thursday.—Acts xv. 30-xvi. 5.
Friday.—Acts xvi. 6-15.
Saturday.—Acts xvi. 6-31.
Sunday.—Acts xvii. 1-12.

VIII

Monday.—Acts xvii. 16-34.
Tuesday.—Acts xviii. 1-11.
Wednesday.—Acts xix. 1-10.
Thursday.—Acts xxii. 6-22.
Friday.—Acts xxvi. 9-20.
Saturday.—Acts xxviii. 1-10.
Sunday.—Acts xxviii. 23-31.

III

PRAYERS

I

FATHER, thou hast laid upon us a task that is beyond human strength. Yet we know that thou dost love these people; and when we look up into thy face we discover that they are our brothers and that we too must love them. And we know that thy dear Son did give his life for them as well as for us, and that thy Holy Spirit is to-day at work in their hearts as well as our own. Father, how can we hesitate? How can we hold back when we know that thine own heart is in this matter and that thine own power is enlisted in this cause? O Father, let a great vision of thy Son break upon us this day, a vision that will kindle in us a new passion for Christ and for humanity; and O may it thrust us out to share the secret of his love with every soul for whom he died! *Amen.*

2

Lord, we long for the day when thy will shall be done on earth as it is done in heaven. We pray for the spread of the good tidings of Jesus, that there may be awakened in men a great thirst for the knowledge of God—that everywhere men may turn unto thee and inquire what thou wouldst have them do. Help us to do our best to spread the good tidings of Jesus—among our loved ones, our friends, our neighbors around us, and our neighbors in distant lands. Give us a sense of kinship with men, with all men; a burning desire toward them as our brothers; an intense sympathy for them that will not let us rest while they remain in darkness concerning their Father in heaven and the blessed Christ their Saviour. Lord, open our hearts until they are wide enough to embrace all men everywhere. Then will we open both our mouths and our hands to spread the knowledge of thy name. *Amen.*

3

O Christ, we bring our hearts to thee that thou mayst fill them with thy own boundless compassion for men. We want to be so sensitive to human need that we shall hear every cry for help, whether it comes from the house of sorrow near by or the land of darkness at the ends of the earth. We remember how often we have craved the kindness of our fellow men: help us to satisfy the yearning of hearts that are strangers to kindness. We remember how lonely we have been in sickness: help us to relieve the loneliness of the sick. We remember what we have suffered in our hours of darkness: help us to carry light to those who sit in the region and shadow of death. We remember how often we have longed for the touch of a friendly hand: help us to relieve the heart hunger of the neglected. We remember how often our hearts have languished for want of help. O, help us to carry hope to hearts that have never known hope. *Amen.*